

THE
SOUL AND SPIRIT OF MAN
AS DEFINED BY
HARRISON GREEN



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HARRISON GREEN.

THE

SOUL AND SPIRIT OF MAN

AS DEFINED BY

HARRISON GREEN

IN ONE VOLUME



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I AM A SERVANT OF GOD, CALLED TO PREACH THE GOSPEL.

HAVING been a Christian for many years, studying the wisdom of God and praying to him to teach me his will, it was on May 8, 1893, on Monday morning, at fifteen minutes past five o'clock, that I awoke from my sleep and, commencing to pray as I always do before getting up to kneel in my morning prayer, I heard a soft, keen voice say to me, "Come, Harrison." When the voice spoke to me it was at my bedside; there was no one in the room but myself, and I was shocked when I heard the voice; I did not know what to think of it. I had heard many times during my life that many persons are warned of a sudden death, but I did not know what God had called me for, so I commenced to pray to God to make it known to me what he had called me for, and I prayed, "O Lord! hast thou called me to warn me of a sudden death, or what hast thou called me for? O Lord, I pray to thee, in the name of Jesus Christ, let me know what thou hast called me for"; and I continued to pray all day, and when the night came I again knelt down to pray, and when I

got up and lay down I had a vision, and a beautiful man came and said to me, "I want you to go with me to preach the gospel," and then he vanished from my sight, and I saw him no more ; when I arose from my bed, the same words seemed to be speaking within me, and the Spirit has been with me from that day unto the present time, to preach the plain and the whole gospel; and I will preach the whole and straight gospel, in season and out of season, every chance that I can get, until I receive the everlasting crown of glory.

PREFACE.

My object in writing this book is to explain to all who want to know, what the soul of a man is; so I will prove to all who read my book that there are three spirits united in man that contain the soul, and when man dies, in death his soul is quickened and the three spirits are then united in one spirit, and leave his body. Then his soul is a spirit, because it is without the body of the flesh. God has answered my prayers and has revealed the soul to me, and has shown to me what it is, and I feel that it is my duty to let it be known, as there are so many people who do not believe that they have a soul to be saved. I am of the Baptist denomination, but I believe in all churches that build their foundation upon Jesus Christ, for it is not the name of the church that we belong to that will save us, but if we will follow Jesus Christ we will do the will of our Father who is in heaven, and we will be saved from his wrath; for Jesus Christ died upon the cross for all, and in and through him we are all saved; he gave to his apostles the power to forgive sins, to let the

world know that he was the Son of God, and had the power to give his apostles, so that they might forgive sins, that the world should know that he was God, the Creator of all things ; but he did not give the power to any one else, neither did he hand the power down from the apostles to any one else to forgive sins, so that no man can forgive sins, nor none but God, through Jesus Christ our Lord.

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WHEN I WAS A BOY.

A FEW words of my mother's teaching to me in my boyhood days that I had a Father in Heaven to serve :—

When I was in my boyhood days, it seemed to me that one day I heard a voice say to me, "Look at the wonderful world in which you live,— nature in all its bloom"; and it seemed to me that I heard the same voice say to me again, "There is something beyond this world that you cannot see now"; and as I would be playing and enjoying myself every day, as a boy will do in his boyhood days, I heard the same voice still speaking within me,— "There is something beyond this world that you cannot see now." And I said to my mother, "Mother, there is a voice which tells me that there is something beyond this world that you cannot see now"; and my mother said to me, "My son, it is your Father in Heaven whom you cannot see now; he is telling you this to make you a good boy." I said, "Mother, where is this Father whom you say is my Father? I cannot see him to speak to him, and neither can I hear his voice"; and my mother

said to me, " You have heard his voice "; and I said, " Mother, where is heaven ? " and she said, " It is above the earth, and if you will be a good boy, and grow up to be a good man, become a good Christian, and love your Father in Heaven and do his will, then by and by when you have finished the work that he has given you to do, then he will call you up in heaven to live with him forever." And my mother told me that the Bible would teach me all about him if I would read it and pray to him and ask him to forgive me for my sins, and find out what my Father's will is for me to do.

Then, after my mother had told me all of these good things about my Father in Heaven, I would go out of the house every day and look at the trees, flowers, and the grass, and all the beauty of nature growing around me, and wonder to myself who made all of these wonderful things and placed them here and made them all grow ; and I would go down to the river and look at the beautiful waters there, and would say to myself, " If this Father of mine whom my mother has told me about, who is in heaven, made all of these beautiful things and the beautiful waters, he was a good and great Father, and I would like to see him now "; and I would go outdoors in the summer time and lay down upon the grass and look up in the

heavens at night at the stars and the moon, and wonder who made them all and placed them there up in the heavens, for they looked like little balls of fire giving lights in the heavens so high above my head. And as my mother taught me it seemed as if something new would come to me every day, which led me to commence studying about my Father who is in heaven, who made and created all things thereof; and as the time was passing away I was growing older, and one night I dreamed that my Father took an axe and knocked a piece out of the heavens and darkness prevailed all over the world. Then my Father said that there would not be any more light, that everybody would live in darkness forever and work in the dark. Then I awoke and told my mother of my dream, and my mother said to me, "My son, I always believed that God shows us many things in a dream which are a mystery to us and we cannot understand them"; and my mother said to me, "I think your dream is a warning for you to repent of your sins; if you don't, you will never see your Father in Heaven when you die; you will go to that bad place which the Bible tells you about, which is hell, where you will be punished." Then there came a fear upon me that my Father in Heaven would punish me if I did not repent and do his will, but I did not return to him then, because I

was full of fun, playing around and doing many things that I had no right to do, until I was a big boy. Still the fear was upon me; but when I went to a ball one Saturday night and stayed until Sunday morning, I knew that I had done wrong, and the fear of my Father in Heaven was upon me so that I was convicted, and I commenced to pray to him so that he would hear my prayers and forgive me and save me from my sins and make me a child of his. I prayed for six weeks and a great love came from God and was shed abroad within my heart, and filled my soul with joy so that I loved every living thing upon the earth; and when I felt that great love of God within my heart which I had never felt before, then I knew that I had been born of the Spirit, for the things which I had loved I hated, and the things that I had hated I loved; so if any man has ever been born of the Holy Spirit he knows God, and never can forget him. No one can have the love of the Holy Spirit in their heart and soul and love the things of the world; if they still love the things of the world, they have never been born of the Spirit; so ever since the love of the Holy Ghost was shed abroad in my heart I have been journeying on through my life, loving God with all my heart and soul, making his church my home; and he is with me everywhere, wherever I go.

ON THE SEA IN A STORM.

WHEN I entered the United States Navy and went to sea, He was with me there in that dark and gloomy night when a terrible storm came up while crossing the ocean wide, when the ship was tossed by the great seas of the ocean like a duck upon the water ; all that I could see was the great seas rolling as high as mountains, bursting together in the air, shining like a blaze of fire in the dark night. I thought the ship would be lost. Every man was on deck doing all he could to save the ship. We were about midway of the ocean when I looked up to heaven to my God whom I believed in with all my heart, and said, " My Father, who art in heaven, save us this night, in the name of Jesus Christ, from this terrible storm, that we may reach the shore safely " ; and at that time it seemed to me that I heard a keen, soft voice say to me, " Trust in Jesus Christ and you shall be saved and reach the shore again." Then I had great faith in God ; with all my heart I trusted in him, and from that hour I believed that the hand of God was upon the ship that night, guiding her safely through the storm, that we

might reach the shore again; and that same night I saw men falling down upon their knees, praying to God to save them from the storm, but at the same time that they were praying it seemed to me that I could still hear the same keen, soft voice speaking to me to "trust in Jesus Christ and you shall be saved and reach the shore again"; and my heart was filled with joy until we reached the shore again, where I sang praises to my God for the blessing which he had blessed us all with.

Three months after the storm I was taken ill with rheumatism while on the ship, and I could not move my arms or my legs, or any part of my body for two months, and I was given up to die by the doctor and all of the sailors on board the ship; but I knew that I had a God who had heard my prayer and had delivered me from my sins and had saved me from the great storm on that dark night while on the wide ocean, so my trust and faith were in Jesus Christ, and I prayed to my Father in Heaven to raise me up again and restore me to my health and strength, in the name of Jesus Christ; and the same soft, keen voice which spoke to me that dark and stormy night on the ocean, when the ship was given up as lost, said to me again, "Believe and trust in Jesus Christ, and you shall rise in health and

strength again," and that very moment I felt that I was getting better; and ever since that time my faith and trust have been in Jesus Christ, united in him and trying to do the will of my Father in Heaven, and trying to find out what my spiritual life would be; and while I was trying to find out my spiritual life the thought came to me, "What is my soul?" and I commenced to study it and to study mankind.

THE SOUL AND SPIRIT OF MAN.

ONE instance comes to my mind which convinced me that all men have souls. About sixteen years ago there was a man brought into a city where I lived and placed on exhibition; his arms and legs were dead to him; he could not move them; they had almost turned to stone. I thought that I would go and see that poor man, so I went to see him and he was lying upon his back and could not move, nothing but his tongue in his head; and I stood by the side of him looking down upon him as he was speaking to all who were standing around him. I wondered to myself how he could live in that condition, and the thought came to me, What is the soul of that poor man? I can only hear him speak and see him breath while he is speaking. He said that he believed that God kept him alive to let the people who stood around him know that there is a God that could keep him alive in that condition, so that many would believe in God and be saved; and I looked upon him once more and the thought came to me that his soul was a great power in him. I had been studying the

soul of man many years before that time, but I commenced to study the soul of man more than ever, and I have studied many years to find out what the nature and the soul of man is, that he has such a wonderful power and wisdom, more than any other creature that lives upon the earth.

I have searched the Bible from the first chapter of Genesis to the last chapter of Revelation, and I find that the soul is spoken of over eight hundred times in the Bible, and yet the Bible does not tell what the soul of man is. I prayed to God to teach me and show me what the soul of man was, as there must be something more of man than his breath, and it was revealed in me as a voice speaking within me, that the mind and conscience and the will of man is his soul. These three are united in one living soul, and they are the life of man and contain the soul that has charge of the entire man, while the soul and the body are united together. And I continued to pray to God in faith, believing that he would give me wisdom and knowledge of the life in the spiritual world, that I might understand and know what the soul of man would be in the spiritual world, and the spiritual life. I got up believing that I would receive the blessing that I had asked for, and retired to my bed. Soon I was in a vision, and it seemed to me that I had died

and my soul had left my body and formed in the image of a man with a beautiful spiritual body, with the same wisdom and knowledge that I had in my earthly body ; and God gave to me a mighty power so that I ascended up in the air of heaven and looked down upon my old body — it looked like a man made from the clay of the earth — which I lived in while I was in the image of a man ; and all that I felt which had left my earthly body was my mind and conscience and my will that was my soul, that will live forever and have charge of my entire body while the soul and body was united together, giving life to the entire body while living upon the earth.

I praise God with all my heart and with all my soul because he has taught me and shown me that there is an everlasting, happy life to live in the world above, clothed with a beautiful spiritual body, a robe and a crown of everlasting life ; but while the soul and body are united together the soul has charge of the entire body, and speaks through it until God calls the soul home to rest; then the body must die, and as the breath leaves the body the soul is made a quickening spirit of the life, and springs up from the old body like a grain of corn when it is planted, and is quickened by the old that died, and a new life and a new body springs up from the body which has died and

gone to dust. But I find that while the soul lives in the body of the flesh it represents the entire man, because God made the body of man from the dust of the earth, without life in him, and he united the soul and body together by breathing into his nostrils the breath of life, and man became a living soul, because the soul gives life to the body and has charge of the entire body of man ; therefore, while the soul lives in the body of the flesh, it represents the entire man, for when the soul leaves the body the body speaks and moves no more. So the intelligence of man is the soul that speaks through the body ; the material body, even while living, knows nothing, as though it were dead, but God has made the body of man in flesh and blood from the dust of the earth, therefore the body knows nothing and must return to dust from whence it came, and the soul which is made a quickening spirit by the death of the old body must return again to God who gave it. The body cannot live without the soul, it is dead ; but the soul lives without the body ; so, while the soul and body are united together, all wisdom and knowledge is given to the soul from God, to guide man in his life in this world, and to guide him in his spiritual life, and his spiritual life is his mind and conscience and his will, that never can die, nor never can they be scattered to the wind, for they are spiritual and contain the soul.

A man can realize all that is life-living in his body which contains the soul; he knows that he has a mind and conscience and a will, and he knows that his mind gives him his thoughts, and he knows that his conscience keeps him from doing wrong, and he knows that his will gives him a will to do; he knows that his mind and his conscience and his will is all that he knows and feels that is living in the body that contains the soul, and that is life from God and God is life; and when God breathed in man's nostrils the breath of life it was the mind and conscience and the will which is the breath from God, and God is the life who breathed the breath of life in man's nostrils, and man became a living soul, and in the death of man his soul is made a quickening spirit and returns to God who gave it. There are three beings in one God: Father, Son, and Holy Ghost, united in one God, and God is a spirit; so there are three living spirits in man; his mind and his conscience and his will. They are united in one living soul and made a quickening spirit in the death of man, a spirit as God is a spirit; but when God breathed the breath of life in the nostrils of man, he breathed the air of life in his nostrils so that he could breathe to keep the soul and body united, so that he could breathe and live.

The soul of man is a mystery to the world because man has never known what it is. But God made man in his own image, and to be in the image of God the soul of man is quickened into a spirit in the death of man; then man is a spirit, the image of God. Man was made his own free agent to do what he pleased. God gave him wisdom and knowledge to know right from wrong and to rule the earth, and man has broken the law of God and is now separated from God and is held in account for all the deeds that are done in the body; But God has prepared a way for all who want to be saved to come unto him and be saved by his everlasting love for man. He died upon the cross to save us all from our sins, to live with him forever. The Bible speaks of the mind of man, his conscience and his will as three different names in man, but the Bible does not tell what the three united together as one means. But God has answered my prayers and has revealed and shown me that the soul is the mind, the conscience, and the will of man, and can never die; they are united in one, a living soul, so when man dies the three spirits will unite in one spirit as there are three spirits united in God: the spirit of the Father, the spirit of the Son, and the spirit of the Holy Ghost,—these three spirits are united in one God, and God is one spirit: Father, Son, and Holy Ghost.

THE LIFE OF ANIMALS AND ALL LIVING THINGS.

THERE is another life of animals and all living things upon the earth ; that life is of God as the life of man is of God, and that life can never die, because God is the life of the animal ; you can kill the body but you cannot kill the life in the body neither can you destroy it ; for God is the life, and when you kill the animals you are not killing the life, you are only destroying the body and turning it into dust from whence it came ; for the life of the animal belongs to God and it must return to God again who gave it.

There has never been a man who has ever known that the life of any living thing has ever died or has been destroyed, for God is the life of the animals and all living things upon the earth, just as he is the life of man. The Bible does not teach man that the animals have souls to live again, after their life is finished in this world, nor does it teach man that the life of animals ever dies, nor does it teach man that the life of animals can ever be scattered to the wind, for it is in the hands of God, and God is the life of all living creatures, and the life must return again to the life,

for God is the life himself, because God has given to the animals a mind, a conscience, and a will,—of the animal kind,—that they might understand the life that they live; and while there are many things that man does not know about the animal knowledge, the animal knows many ways of man. They have brains and hearts, like men, and they seem to know when they are in danger as well as a man knows when he is in danger, and they seem to realize many things which man thinks they do not know. A man can tame the animals and teach them almost as much as he can a man, only they cannot speak to let you know that they know you and understand you as much as you know and understand them. God has given all animals wisdom and knowledge of the animal kind, to understand you as you understand them. They know when they are abused and ill-treated, and will get angry and fight as a man who gets angry; so it seems to me that there must be an evil spirit in the animal's heart to make him angry and fight, as the evil spirit in the heart of man makes him fight; so if there is no evil spirit in the animal's heart he will not fight, and if there is no evil spirit in the heart of man he will not fight.

There is a mystery in the animal that man cannot understand; you see the animals seek to find the

green pastures which God made to feed on, while man works to get his living ; sometimes the animal seems to look at you as if he wished to tell you something, but he is dumb and cannot speak. If the animal has not wisdom and knowledge, as some men think, it would be impossible for man to teach the animal anything, any more than he could teach a stick of wood, because the animal would not have sense of any kind to know anything ; but God has made some animals very wise in the animal sense, inasmuch as he has made some men very wise. The animals at times convince you that they are very wise indeed, but God has not given to the animal the same kind of wisdom and knowledge that he has bestowed upon man, because God has made man in his own image, and has given to him wisdom and knowledge above all living creatures upon the earth, and man does not realize that God has made him as he ought to be, but even the animals seem to realize that there is a higher power than they are, and, from the wisdom and knowledge which God has given to me, I believe that God has given to all living things upon the earth wisdom and knowledge of its kind, to know that there is a higher power above, which made them ; and it seems to me that the animals know and bow down to serve their God in their own way, in a manner of which we know nothing.

THE DREAM OF MAN WHILE SLEEPING.

How is it that a man dreams when he lies down to sleep, and what causes him to dream when he is sleeping? Is his soul sleeping while the body sleeps? Is the whole soul of man sleeping while the body sleeps? Then man cannot dream, because, when the entire man sleeping, he is dead to this world and dead to the spiritual world. Then the spirit cannot go while he is sleeping. But if the whole soul of man is not sleeping, he is dreaming. Then the conscience and the will sleep in the body to keep it alive, while the mind which is the spirit that leaves the body as a spirit and goes far away from the body where God carries the spirit; but it does not know whence it leaves the body because the mind which is the spirit of the soul goes from the body quicker than lightning, by the power of God carrying your spirit in many strange places where God shows your spirit to many spirits of your deceased friends upon the earth; and sometimes God carries your spirit far into the beautiful heavenly world, where he shows your spirit the beauties of the heavenly world, so that when you awake you can see the beautiful

heavenly world through your spirit who has seen it in your dream ; then you can tell what you have seen in your dream. While you are sleeping and in your dream, your spirit is gone from you ; but the voice of anybody calling you, or from any noise made, your spirit comes back to you quicker than lightning united with the body ; then you awake knowing what your spirit has seen.

The soul of man is the most wonderful thing that God has ever made, for when it leaves the body there is a mighty power of God with the soul unknown to man in this world. So the dream of a man is a mystery to the soul and body which has dreamt, for the spirit has gone far away from the body and has seen many different things that the body has never seen. Still, the spirit cannot tell whence it goeth and whither it cometh ; so the dream is a mystery to the soul which has dreamt it. Now, if the spirit does not leave the body when man is dreaming in his sleep, how can the body and the soul wake up and tell about seeing things and being in places which the body has never seen ? The reason why man can tell of his dreams is that while he is sleeping his spirit is drawn away by the power of God to see all that God wants it to see, so that when man awakes from his dream he can tell what he has seen through the spirit which has seen it

in his dream. Then, if the soul and body is sleeping, the entire man is sleeping and knows nothing, as if it had never come into existence, until the soul and body awake again and finds itself in existence in this world.

I explain the dreams of man so that man may see that his dreams, even, tell him that he is a wonderful being ; his spirit leaves him even while he lives in this world, and returns and unites with him again. So even your dreams tell you that when you die your spirit still lives in the next world above.

Now, when you lie down to sleep and dream all good dreams, it is the good spirit that comes to you while you are sleeping and draws away your spirit, and it goes from you quicker than lightning, by the power of God ; and when you dream wicked dreams, your spirit is drawn away in the same way by the wicked spirit, with the power of the devil. Now, it is God who causes you to dream good dreams and it is the devil who causes you to dream wicked dreams.

Now, it seems that just so fast as the mind travels while man is living, just so fast does the spirit travel when man dies.

TRANSFIGURATION OF JESUS CHRIST.

CHRIST took with him Peter and James and John, and led them up into a high mountain, apart by themselves, where the clouds of glory lowered from the heavens, wrapping around the mountain side; and he was transfigured before them, and his raiment became shining white as snow, and the brightness of his glory was so great that it blinded them so that they could not behold him in his glory. And there appeared unto them from the clouds of glory two men one each side of Jesus, dressed in their heavenly robes, talking with him for a few moments, and then the clouds soon received them again and they were carried out of sight into heaven. Who are they? They are Moses and Elias, who died many years ago; but Jesus has called them down from heaven again to be witnesses to his disciples of their future life in the spiritual world, so that they would know and never forget the wonderful scene of the life of Moses and Elias.

Peter was so happy on the mountain that he wanted to stay, and asked Jesus if he might make three tabernacles, so they might live on that delightful spot;

and as he spoke a voice came out of the clouds, saying,
“ This is my beloved Son, in whom I am well pleased.”

All this proved Jesus to be the Son of God, the gift of God, the Eternal Life, the Life of the world ; Jesus in his glory, and the presence of Moses and Elias in all their glory from heaven, teach us that when our spirits leave our bodies and return to God, we are still living in the heavenly world, while our bodies lie in the grave. Oh ! what a comfort it is for me to know that when we die in Jesus we still live in the heavenly world with our friends who have gone there before ; and we shall live forever more in the city of God.

GARDEN OF GETHSEMANE, WHERE JESUS PRAYED.

I WISH I could tell the world how much Jesus suffered to save this lost and perishing world. Oh, look into the garden of Gethsemane, a place where Jesus often went to pray. He is alone in his sorrow, with the world of sin upon him; the Bible tells us that his suffering was so great that drops of bloody sweat stood on his face and fell down to the ground. How great must have been his agony. Why did he suffer so? Because it was his Father's will for him to die to save the world.

Jesus did not suffer because he was sinful; no, he never did wrong; he came from heaven pure and holy; he suffered for our sins; he loved us so much that he could not see us lost forever. He knew, in order that we might be saved, he must die for our sins. He knew, too, just the agony he must endure if he died for us, and it seemed more than he could bear; for Jesus was man as well as God, and suffered just as we suffer. We see him in Gethsemane kneeling in prayer. He is pleading with his Father in heaven that if it could be possible this cup of suffering might pass from him; yet he says, "Not my will, but thine, be done."

You see Jesus was willing to submit to this death on

the cross, if that was God's way for our salvation. Did his Father remove the cup of suffering? No, he could not, for the Bible tells us there was no other way whereby we could be saved.

How thankful we ought to be that God so loved the world that he gave his only begotten Son to die for us, and that Jesus himself so loved us as to willingly lay down his life that we might live; but it cost him the terrible agony in the garden of Gethsemane, where the world's guilt rested upon him more than he could bear.

You see an angel approaching Jesus. What has he come for? He has come to comfort and strengthen him in his great trial and sorrow.

We are told that angels are ministering spirits; they came to comfort Jacob one night when he was sleeping in Bethel, and they came to tell the shepherds that Jesus was born. God sends his angels to comfort us in times of sorrow and trouble. We cannot see them, for they are spirits, but they speak to our hearts the comforting words of God, and fill our souls with peace and joy. But only those who are obedient to the will of God can expect such help and comfort in their sorrow and trouble. The angels are watching over us day and night; even at night while we are sleeping they are still watching over us.

MOUNT SINAI, WHERE GOD GAVE THE COMMANDMENTS TO MOSES.

ON Mount Sinai, where God gave the commandments to Moses for the people, the mountain seems to be on fire, the lightnings are flashing wildly, and the deafening thunder is heard up and down the mountain side. God is on the mountain and wants to impress his people with his majesty and power. He called Moses up into the mountain with him, but told the people not to come near; if they did they would be destroyed.

We have learned how God with a mighty power brought his people out of bondage and gave them bread and water in the wilderness, as they journeyed. They had not travelled long before they came to this mountain where God revealed his glory. It was a wonderful sight which his people would never forget.

Moses went up into the cloud and stayed a long time in the mountain with God, even forty days. Here God gave him his laws concerning the people, just what he wanted them to do; that they should worship him and love one another, keep the Sabbath

holy, and if they sinned what they must do to be forgiven.

While Moses was on the mountain the sight was awful, and the people were made to tremble. When Moses came down from the mountain he had two tables of stone on which God had written his holy law. He told Moses many things he wanted his people to observe, but the ten commandments were written upon stone to show that they were to endure forever.

These tables of stone God commanded to be put in a strong chest called the "ark," and this ark was to be carried wherever his people should go. When the tabernacle was made, which was their place of worship while journeying in the wilderness, the ark was put in it, in the most holy place; two angels were made of gold, which were placed so as to look toward each other, bending over the ark. This ark was the symbol of the divine presence of God because it contained his holy law, so that the people when they went out to war would carry the ark before them, showing by this they trusted God to fight their battles. These tables of stone, on which the law was written, were kept in the ark for many years, until the great temple was built at Jerusalem. When the temple was finished the people brought the ark and placed it therein,

saying by this, "We obey the law"; and the glory of the Lord filled the temple in a wondrous manner.

God so loved the world that he has done everything to save the wicked people from their sins. He prepared tables of stone in heaven and has written thereon the ten commandments which is his holy law, and left his throne in heaven and came down upon Mount Sinai and called Moses upon the mountain top in the clouds of heaven, where the lightning flashed and his glory was so bright that the mountain seemed to be on fire. There is where he delivered his holy commandment to Moses to teach his people his holy law, that they might know his will and know how to live for him upon the earth, so that they may become united unto him and be saved from his wrath to come by his love for them.

So great was the power and the glory of God on the mountain top that the people came to believe that God was the ruler of the heavens and of the earth. But the law was so strict that the people could not live up to the law, so God sent his son Jesus Christ into the world that we might be saved by him. So the coming of Jesus Christ was the end of the law, and we are now saved by his grace and not by the law.

HEAVEN AND THE CITY OF GOD IS THE CHRISTIAN'S HOME.

WHEN a Christian's work is finished on the earth, he lays his body down to rest. His soul and body still being united in Jesus Christ he falls asleep in him and goes to dust again until the resurrection of the body, when the spirit returns to unite with the body again, to wake it out of its sleep; but before the body dies, the soul and the body are clinging together, trying to depart from each other, and at last the body dies in Christ and the soul is quickened and goes from the body a spirit and formed in the image of man, in the likeness of his own body. Heaven is open for him. He sees the stream of light flashing from the heavens. The angel is coming to him, to guide and welcome him in the beautiful world above, where the spirit is robed in the beautiful white robe of God, that outshines the glittering sun, which never will decay nor never fade away; where the spirit enters into rest, in that beautiful golden city of God, the new Jerusalem that John saw coming down from God out of the heavens, with all its beautiful golden streets and white and pearly

gates ; where all things are pure as gold and white as snow ; where the spirits of deceased bodies see God upon the great white throne, who reigns forever and forever upon the throne, with billions of angels around the throne praising the Father and the Son, for giving them the everlasting rest in glory and crowning them with everlasting life ; where congregations never break up and Sabbath has no end. Still the redeemed are coming up from the earth through trials and great tribulation, whose robes are washed in the blood of the lamb and made white as snow ; where they will never get tired nor lonesome in that beautiful city of God ; where they meet their friends and know each other there, and sing the new song of the Redeemer, coming up from the earth into the kingdom of God and his glory that never has an end ; where peace and joy forever reign round the throne of God ; where the light of that beautiful golden city is God himself upon the throne, who will wipe away all tears from your eyes in glory ; where no more sorrow nor pain, nor sickness nor death will ever be felt or feared around the throne in heaven ; where angels robed in white, sing praises unto God in the highest ; where the Christians shall all meet, never to part any more. It is this heaven where we shall meet our fathers and our mothers ; yes, we shall meet our wives and husbands there ; yes, we

shall meet brothers and sisters there; and all our children, and be angels of God, gathering around the throne, praising God, where the living waters of life are flowing from the throne; where the tree of life is blooming to bring forth fruits for every one. Then all the toils and sorrows of earthly life will be over, and we shall be safe within the kingdom of God with the angels, praising God in the highest, with peace and joy, singing unto God the Father for crowning them with everlasting life that has no end in glory, until the end of time comes, the day which God has appointed, the time for the end of the world to come, when he will give a great power of heat to the sun so that the heavens will become so hot that the air will be set on fire; then the flames of the fire will sweep over the earth as they travel through the air, and everything upon the earth will be burnt up as they pass through the fire, with a great noise. But the fire will not affect the children of God, because they have been washed in the blood of the Lamb and will be with Jesus Christ. But, according to the promise of God, Jesus Christ will prepare a new heaven and a new earth, wherein dwelleth the righteous. Then the beautiful golden city, where is the throne of God, will be upon the new spiritual earth forever. This beautiful city of the heavens is fifteen hundred miles large, according to

the measure of man,— that is, of the angel,— and every mile of the fifteen hundred miles representing one thousand miles, making the number of miles of the city fifteen hundred thousand miles large. This is the number of miles of the city in the spiritual sense, the city lieth four square, and the length is as great as the breadth. The length and the breadth and the height of it are equal. The city has twelve foundations, with the names of the twelve apostles written in them, that represent the twelve foundations of the city; and the city has twelve beautiful pearly gates, and at the gates twelve angels, which represent the twelve gates, and the twelve gates with the names written thereon represent the twelve tribes of the children of Israel. There are three gates on the east side of the city. There are three gates on the north side of the city. There are three gates on the south side of the city. There are three gates on the west side of the city, and the wall of the city is one hundred and forty-four cubic feet. The wall is of jasper and the city is pure gold, like clear glass, and the foundation of the wall of the city is garnished with all manner of precious stones. The first foundation of the city is jasper, the second is sapphire, the third is chalcedony, and the fourth an emerald the fifth is sardonyx, the sixth is sardius, the seventh chrysolite, the eighth beryl, the ninth a topaz, the

tenth a chrysoprasus, the eleventh a jacinth, and the twelfth an amethyst; and the twelve gates are twelve pearls, and every gate is of one pearl; and the streets of the city are pure gold as transparent as glass. The city has no need of the sun, neither of the moon to shine in it, for the glory of God, the Lord Jesus Christ, lights it in all its beauty and glory.

WISDOM GIVEN TO ME BY THE SPIRIT.

I READ the words of Jesus Christ, telling to his apostles the signs and the wonders of his coming and the end of the world, and his apostles tell these words of Jesus Christ and warn the world of his coming and the resurrection of the dead. And as I ask the Lord to give me wisdom to understand ; that I may know the mystery of his word as I am one of his servants that has been born of the holy spirit of God, trying to live a good and a true life in Jesus Christ, as he is living in me, I give my views of the words of Jesus Christ from his apostle according as the spirit has given to me understanding of the life of the Christian in the heavenly world, and how the spirit of the Christian returns to the body again in the first resurrection and unites together again ; and also the life of the wicked in hell, in the world of darkness, and how the wicked spirit returns to the body of the sinner and is united together again in the flesh and blood to stand before God, the Great Judge, to be judged according to their deeds done in their body.

Now this is not a mystery to me because God has

given me wisdom to understand the mystery of it, but it is a mystery to the world and the world is a mystery to me ; but the greatest mystery to me is my own self, because I do not know whence I came into existence in this world, only by the words of my parents ; but I know that I exist in God, from the foundation of the world, and I know whence I was born the second time from above. But what did God create me for and place me in existence in this world ? It was for his cause and his glory that he put me in existence in this world. Now I know that but a short time ago I did not exist in this world, and a short time hence I will cease to exist in this world. I shall no longer be here. I know not whence I came, I know not when I go, but when I go I shall soon find myself existing in the world above, with the Lord, for evermore, and the world will go on as if I had never been here until the end of the world comes and the resurrection of my dead body again.

SODOM AND GOMORRAH DESTROYED.

Go to Palestine, and go southeast of the Dead Sea on the plains, where it seems that the cities of Sodom and Gomorrah were situated, the wicked cities, and there you will find a mountain of Sodom, southeast of the plains, which is almost pure rock salt, extending about five miles along the shore and rising perhaps two hundred and fifty feet above the sea. There you will see many cliffs of pure rock salt standing like pillars in every peculiar shape, some of them at least one hundred feet high; and one of these cliffs resembles a woman in hasty flight, her dishevelled hair and torn garments seem to be flying in the wind, and her head slightly turned as if looking back over her left shoulder on the wicked cities burning, from which she is fleeing for her life. It is said to be Lot's wife, fleeing for her life. There is nothing very remarkable in the Bible concerning anything good of this disobedient woman, who disobeyed God, who had sent his two angels from heaven to warn Lot that the city would be destroyed. So the two angels said unto Lot, "Take thy wife and thy two daughters and bring them out of this place, for we will destroy this place." And the angels hastened Lot, saying, "Arise, take thy wife, and

thy two daughters, which are here ; lest thou be consumed in the iniquity of the city.” And while Lot lingered the angels laid hold upon his hand, and upon the hand of his wife, and upon the hands of his two daughters and brought them out of the city, and said to Lot and his family, “ Escape for thy life; look not behind thee, neither stay thou in all the plains; escape to the mountain, lest thou be consumed.” And they started on their flight; but his wife looked back and she became a pillar of salt. It seemed as if in the very act of her disobedience she was struck dead by the power of God, turning her into a pillar of salt, where she remains unto this day! — a pillar of salt, for a warning to all who believe in Jesus Christ to go forward, looking unto God and trusting in Jesus Christ for your eternal life, and look not back behind at the wicked world again, that will carry you down into the world of darkness.

The Bible tells us that God destroyed Sodom and Gomorrah because they were so wicked that he could not find ten righteous people in the cities, so destroyed the cities. The two angels God sent from heaven to tell Lot and his family to flee out of that city, that he would destroy it, came to Lot in the form of man, and Lot made them a feast, and they did eat. So when our spirit leaves this earthly body it is an angel, just the same as the two angels that came from God to Lot.

GOD'S COVENANT WITH JACOB.

God had made great promises to Abraham, but it was to be many years before they were to be fulfilled; so the Lord came to him several times and repeated the solemn covenant, that he might not be left in doubt. When Abraham was dead, for fear his children would be unbelieving, the Lord appeared unto Jacob, his grandchild, and told him the same thing he told his grandfather, Abraham.

Now, as Jacob was journeying through the country, he stopped to lodge for the night. He took a stone for his pillow and lay down to sleep. In his sleep he saw a wonderful vision, a ladder reaching up to heaven, and angels were passing over it; and at the top of the ladder he heard the voice of God repeating the promise he made long before to his grandfather Abraham, that he would bless him and his children after him, and go with them in all their journeys, and would give unto them the land of blessing.

When Jacob awoke he said, "Surely the Lord was in this place and I knew it not." And Jacob was filled with joy, for it was a great honor to have a visit from

God and his angels. The ladder he saw reaching up to heaven taught him that there was a way of communication between earth and heaven. Jacob needed this, for he had just defrauded his brother of his birth-right, and might have felt that heaven was closed to him. God gave him this vision to show him that there was mercy for him, and that heaven was not closed to a praying soul. The angels which he saw going up and down the ladder were to show him that God was not only merciful and would forgive, but that he had sent ministering angels to help him in his troubles.

We have the same privilege, and have the same honor of a visit from the Lord and his angels, only we are not permitted to see God with our eyes; but he has told us if we open our hearts to him he will come in and dwell with us.

How do we know that he is with us if we cannot see him? We feel his presence and love in our hearts. We do not see the wind blow, but we feel it on our body and are just as certain that it is blowing as though we saw it with our eyes. So we know Jesus is with us by his power in our hearts, so we go on our way rejoicing, as Jacob did when he awoke out of his sleep.

THE FIVE FOOLISH VIRGINS.

THE sleep of the five foolish virgins we read of in the Bible, who expected to attend a marriage, but came too late and found the door shut.

You remember that Jesus, when he went back to heaven told his sorrowing disciples that he was coming again ; he has likened his coming to that of the bridegroom to the wedding.

In the east, whenever there was a great marriage the bridegroom did not come until late in the night ; then a number of virgins who had made themselves ready with wedding garments and with lamps in their hands, would go out to meet him.

The Bible tells us of a wedding where five of these virgins were wise, and had oil in their lamps, but five were foolish, because they had fallen asleep while waiting, and their lights had gone out. When the cry was heard, "Behold, the bridegroom cometh, go ye out to meet him," the foolish virgins awoke from their slumber to find that their lamps were not burning ; they were greatly alarmed and went to buy oil, but while they were gone the bridegroom came, and they that were ready went in with him to the marriage and the door was shut. Afterward came also the other virgins, saying, "Lord, Lord, open to us " ; but they were too late ; they had been asleep when they should have been awake, trimming their lamps and

making ready for the bridegroom. Now they are told that they cannot enter in, though they stand knocking at the door. How they must have mourned when they found that they could not go in to the marriage feast!

So Jesus has told us it will be when he comes at the end of the world ; some will be ready like the wise virgins waiting for Jesus, and will enter with him to life everlasting, but thousands will not be ready, like the five foolish virgins with no oil in their lamps. The door of heaven will be closed against them ; they may say, We have attended Sabbath school ; we have been to church ; we have given our money to the poor and done many good things for the poor,— but if they have not the love of God within their hearts, they will be too late. They may knock and knock at the door to enter in, but heaven will be closed against them, and Jesus will say, “ I never knew you ; depart from me into everlasting fire, prepared for the devil and his angels.” Oh, how dreadful it will be to be shut out of heaven forever. The door is now open, but the cry will soon be heard ! Behold, the bridegroom cometh ! ” Shall we be found among the wise or among the foolish ? O friends, be wise, and watch for the bridegroom. Be not like the five foolish virgins, for you know not when the bridegroom cometh. You will soon hear the call of the bridegroom coming ; be ready to meet him when he comes.

A LESSON; OR, A SERMON TO SINNERS AND TO ALL TO DO BETTER AND TURN TO GOD.

THE name Christian is nothing, and will not do any good to any one if they do belong to the church unless they are followers of Jesus Christ, and not followers after the lust of the flesh, which bringeth forth death. “For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.” Now to mortify the deeds of the body means, if you want to do something wicked or want to go to see something wicked, to enjoy it, and you say it is wrong, it is a sin for me to follow after the lust of my flesh which is the deed of my body that bringeth forth death, I will live after the Spirit, and live with the Spirit and do the will of God, then you will mortify the deeds of your body and you will live and have eternal life, and have the love of God abiding in your heart to fulfil the great commandment in the law, that Jesus Christ said unto the lawyer when he said, “Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great command-

ment. And the second is like unto it, Thou shalt love thy neighbour as thyself On these two commandments hang all the law and the prophets." And whosoever live by this teaching of God will live forever.

God is the same to-day that he was in the beginning, and the spirit of the Holy Ghost that came down on the day of Pentecost to comfort the apostles is the same spirit that comforts us to-day, and Jesus Christ and his apostles preached warning sermons to warn the sinners of the wrath of God coming upon them, that they might stand in fear of God and repent of their sins. So, if we want to convert sinners we must preach the warning sermons in these last days as Jesus and his apostles preached, and all our forefathers preached, so that the sinners will fear God and come to Jesus Christ that they may be saved from their sins. There is no need of preaching so much love of God to sinners when they know nothing about the love of God until they give themselves to Jesus Christ and let him abide in their hearts. Then they will know what the love of God is, when they hear it preached, so that the fear of God will bring them to repentance ; for there is nothing that will bring sinners to Jesus Christ quicker than the fear of God, for the fear of God is the first commencement of wisdom, and if a man has no fear of God, that he will punish him for his sins, he will not

care anything about God and he will do what he pleases.

Yes, there are many self-righteous Pharisees in the Church. They think that they can do what they please and be saved. Nicodemus was a wise man of the Pharisees and a self-righteous man, and a ruler of the Jews. He had heard much about Jesus and thought that he would go and talk with him; but he went in the night. Why did Nicodemus go in the night? Because he was a proud man and did not want anybody to see him going to talk with Jesus, for Jesus was poor, and many hated him because he told them of their sins. And it is just the same to-day with sinners as it was when Jesus Christ was upon the earth. If a Christian tells a sinner of his sins he will hate him; but Jesus told Nicodemus that all these forms of religion could not save him, that he must be born again. By this, Jesus meant to teach not only Nicodemus, but to teach everybody that they must be born again to enter the kingdom of heaven. Nicodemus could not understand how he could be born again, so Jesus told him plainly that he must be born of the Spirit from above, and Jesus told him that when the wind blows we do not see it but we feel it, so when the Holy Spirit comes within our hearts and souls we do not see the Spirit come but we feel the Spirit, and

we know that we have new hearts, because our hearts are filled with the holy spirit of love from the Father in heaven,— a love that we have never felt before. A sinner that fears God, Jesus Christ is drawing near unto him and he is near to the kingdom of heaven, and when he is born of the Holy Spirit he will never be lost, because he has felt the love of God in his heart that has changed his heart into a new heart ; and his whole soul and body being changed, he has become a new man in Christ Jesus ; old things have passed away and all things have become new to him, and the law of God is written within his conscience, so that he will not go back in sin as he was before he was converted, because the Holy Spirit will have great power over him, and if he sins again he will be so condemned by the Holy Spirit that he will have such a fear of God and his wrath coming upon him for violating the law of God after he has been converted and felt the love of the Holy Spirit in his heart, he will have to fall upon his knees and ask pardon for his sins that he has committed ; for God will whip him with trouble and sorrows until he comes back to his Father's kingdom again. Now, because God has promised to save you after you have been converted, many go and sin again, and many are saved "with fear, pulling them out of the fire; hating even the garment spotted by the flesh" (the General Epistle of Jude, 23d).

Now, to be a righteous man you must be born again of the Spirit from above, and believe the Word of God and deny yourself of the pleasures of the world, and take up your cross and follow Jesus Christ in all his teaching, and do the will of your Father who is in heaven; then that man is a righteous man and is ready for the kingdom of God. Yes, God wants all to be righteous and sin no more, so that they will not be saved; "with fear, pulling them out of the fire; hating even the garment spotted by the flesh." So, every minister who preaches the gospel ought to preach the fear of God to sinners, so that they will come to fear God and acknowledge that they are sinners; then they will come to God and ask him to forgive them for their sins, and he will forgive them; then the love of God will come within their hearts and cast out all fear.

Now, the love of God does not belong to any man until he receives it from God, and from the fear of God cometh love, and how can a sinner love God before he receives the love from God? There are no sinners who have ever loved God until he has received the love of the Holy Spirit within his heart. Now, is it love that makes a man keep the law of the State in which he lives? No; it is the fear of being punished by the law of the State that makes him keep the law; and so will a Christian keep the law of God because

he knows that God will punish him if he does not keep his law; but a sinner will not keep the law of God until he comes to Christ and receives the love of the Holy Spirit within his heart; then he will keep the law of God and fear God, because he knows that he has a right to fear God as well as he has a right to love God. But a man who fears not God is a self-righteous man, because he has no love of God abiding within his heart, and he has no part in the kingdom of God, because he has no love for God. Now, why does a boy fear his father? Because he knows that his father will punish him if he does wrong. Well, if the child fears his father because he knows that his father will punish him, how much more ought a man fear God and do his will, when he knows that God can destroy both soul and body, in hell. (Matthew x. 28.) Now, the State has made a law for peace and liberty for all men to live by it, and no man will ever be punished unless he violates the law that he has been forbidden to violate; and if he violates the law, he punishes himself because he had no right to violate the law of the State which gives peace and liberty to every man. Now, God has made a law against sin, which is an evil and corruption that brings forth death; this law is for man to live by, and God has given to every man all the peace and joy in his glorious king-

dom which he has himself, and if any man is not satisfied with the glorious liberty, peace, and joy which God has prepared for him, he must die the death of the wicked. But some men will seek to know God, and the man that has been born of the Holy Spirit will never be lost because “whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God” (the First Epistle General of John, iii. 9).

Now, there is only one sin that will never be forgiven after you have been born of the Holy Spirit, and that sin is blasphemy against the Holy Ghost. It shall not be forgiven unto men. “And whosoever speaketh a word against the son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come.” (Matthew xii. 31, 32.) Now this is the wilful sin; “for if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.” (Hebrews x. 26.) This is the unpardonable sin,—blasphemy against the Holy Ghost, which is the spirit of love from God, that fills your heart with the love of God. If any one wilfully curses and blasphemers this spirit he will commit the unpardonable sin which never will be forgiven.

SPIRITS COMING AND GOING.

FROM the time that Jesus Christ came into this world there have been over fifty billions of people created and born in this world by God, and have died, and their spirits have returned to the spirit world to God again, who created them. Are all of these spirits at rest? Not according to the Bible are all of them at rest. Are the Christians at rest? Yes. Where? In heaven. Where is heaven? Above in the spirit world, where the throne of God is. Are they at liberty? Yes, to go from world to world, and it is heaven with them everywhere they go, because they are in the likeness and the glory of God. When I say Christian I mean all who have been born of the Holy Spirit, and have lived in accordance with the word of God. Shall any of the sinners be saved? No; they all die without being born of the Spirit of God, and they all will be judged every one according to their works, and be punished according to their deeds, done in the body. Where are the sinners gone? In the world of darkness, wondering until the resurrection day comes, because no one will go to their final home to stay

until the resurrection of their dead bodies. Where will they go then? The abominable and murderers and whoremongers and sorcerers and idolaters and all liars will have their part in the lake which burneth with fire and brimstone.

There is the second death which will come to all sinners who have not committed such wicked deeds. They will all be punished according to the deeds done in their bodies. (St. John xxi. 8.) Do any of these spirits ever return to this world again? Yes, there are millions of them in the air, coming and going to look upon the bodies that lie in the dust. How do you know that these spirits come back to this world again? Because I have seen them, and if I had never seen a spirit, the Holy Spirit has given me the word of wisdom to understand the mystery of the soul, that it is a spirit after it leaves the body; and I have seen my spirit when I was in a vision, and died. My spirit came out of my body and formed in the image of a man. Are any of these spirits that are coming to this world again and ascending back into the spirit world again, visible to any person? No, they are only visible at times to persons who have the gift to see them. Do people ever speak to them? No, not unless they have a message for you. If they speak to you, what is their voice like? Very soft and fine. What shape or

form are these spirits when they appear before you in the form of a person? Now, while the soul is united with the body the mind is a spirit of the soul, and as fast as the mind goes from the body into any part of the world, in a moment, as a flash of lightning, just so fast your spirit travels when you die, and returns to God again; and many spirits return to this world again and are around their friends day and night, they know it not. Now St. Paul says, in Corinthians xii. 10, the spirit gives to some persons the gift of discerning of spirits. That means that the one who is gifted can see spirits. Now, if there were no spirits upon the earth Jesus would not have said to his apostles, in Luke xxiv. 39, "It is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have"; and in Mark vi. 49, when the apostles saw Jesus walking upon the sea, they supposed it was a spirit and cried out; and he said unto them, "Be of good cheer: it is I; be not afraid." Now, what Jesus Christ has said about spirits and what his apostles have said about spirits prove that there are spirits upon the earth. If there were no spirits upon the earth, Jesus would have said to his apostles, "There are no spirits"; Therefore, I write this to prove to any one who does not believe that the spirits of deceased bodies ever come back to visit this world again; they do come back, but there is no one

that God has given the power to call spirits from the world above to converse with them. When a spirit speaks to any one it is a message from God, and God has not given power to spirits to take possession of any one and speak through them, and they know nothing about it. It is nothing but the works of the devil,— a complete humbug.

SERMON ON THE WORD OF GOD.

Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Word of God, might have hope. — ROM. xv. 4.

THE Apostle Paul tells us of things that are written in the Bible. He says God gave us the holy Bible to teach and comfort all who will believe in Christ, so that we would be filled with the hope of glory. Let us look a little at the Word of God and see what it says. It tells us that he is holy, just, good, true, kind, wise, strong, and glorious. His will is made known to us by his gospel and the Holy Spirit. What he forbids we must not do. What he wants us to do we must do, because he is a spirit and we must worship him in spirit and in truth. His first and great demand of us is the heart; without the heart we cannot please him. The same Word of God tells us how we sinners can be saved. It points out one way of life, and that way holds forth Jesus Christ as the only door and the only sacrifice for sin,— the Son of God that taketh away the sins of the world; the way, the truth, and the life. It expressly says that no man can enter into heaven but

by Jesus Christ. On these points it leaves no doubt. There is hope for sinners in no other way. He who climbs up to heaven in any other way but by Jesus Christ is a thief and a robber (John x. 1). "Who is a liar but he that denieth that Jesus is the Christ?" (1 John ii. 22.) All the prophets and all the apostles point to Christ. Do you want to be saved? look to Jesus. It is only by faith in him that you can enter into rest. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." (Ps. ii. 12.)

The Bible tells us how we may be made pure and holy and be sanctified through his truth. Thy word is truth." (John xvii. 17.) It speaks of being born of the spirit and renewed by the Holy Ghost. He is the one that consecrates the soul to God. He is the well of water springing up into everlasting life within us. Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, are all the fruit of the spirit. (Gal. v. 22, 23.) Without him we are lost and have no desires for good thoughts. He takes of the things of Christ and shows them unto us. He is the author of all saving, and of the edifying gifts. It was the spirit of God that anointed Jesus Christ to preach the tidings, "to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them

that are bound; to proclaim the acceptable year of God " to appoint unto them that mourn, to give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. (Isa. lxi. 1-3; Luke iv. 16, 21.) Nor let any man forget that the blessed Holy Spirit will be found by prayer. Christ himself says, " If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? (Luke xi. 13.)

Then there are some things very remarkably borne out by the Word of God; they bear one testimony; they bring out the same great and glorious truths; they teach all men that they are by nature lost, dead in trespasses and sins; that salvation is of God, a free gift by Jesus Christ; without holiness no man shall see God and without faith and love it is impossible to please God. They say that no sinner ever turned to God with hearty sorrow for sin and was rejected; they give no case of that kind; they teach the very opposite. Christ himself says, "Him that cometh to me I will in no wise cast out." (John vi. 37.) They set before us the blessed truth, and no one has ever trusted in God and was left alone. Jesus Christ, the good shepherd, never gives one of his sheep or lambs to the wolves. The Bible makes it

plain that no true servant of God was ever forsaken, nor has any promise of God to believers ever been broken or set aside to this day ; each one is in force.

It is greatly to the comfort of all who know and feel that God truly loves weak Christians as strong ones, and that the weak brother “ shall be holden up : for God is able to make him stand.” (Rom. xiv. 4.) If mercy was only for the rich, the poor could not be saved ; but the Bible tells us that there is no difference between the rich and the poor, for the Word of God gives every encouragement to the simple, the feeble, and to all to trust in God through Jesus Christ. What more do we want ? There may be war, famine, and pestilence ; the earth may reel and stagger like a drunken man ; the blue heavens may wither, and the green mountains become hoary, and all nature may change or stand aghast, but God has given his word and his oath to all that have fled to Jesus, that his grace shall save them and he will never leave them nor forsake them. Nor can greater trials come upon God’s people ; the world and the devil have things their own way. more than they have already had them, nor can the Church of God become so low as she has been, when in all the earth there were but eight members, and they tossed on the billows of the deluge, or when her great Head lay cold and dead in the sepulchre of

Joseph. And when the Word of God bids us look into the future and tells us wondrous things, it says to all the saints that the day of their mourning shall soon be ended. It says that, having loved his own, Jesus will love them to the end. It says "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. viii. 38, 39.)

The word of God also opens to us, so far as we need, so that we may see visions of the future glory. The Bible speaks of words which are not lawful for a man to utter; it says there awaits all the saints an exceeding and eternal weight of glory; it assures all the saints that they are ever with the Lord. Surely, then, the people of God will have hope. They can ask nothing more to assure their faith; need what they may, it is provided by the Lord and promised in his Word. There is no danger of their trusting God too much; the fear is that they will not believe all that his Word allows them to believe; nor do they need brighter examples of piety and courage than the Bible gives them, for, through faith, God's people have "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the

violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth." (Heb. xi. 33, 38.)

Let us, then, hold fast our confidence which hath great recompense of reward. Let us hope to the end for the grace that is to be brought unto us at the appearing of Jesus Christ. But if God's Word is to give us hope and comfort, we must know it, and if we know it we should hear it, read it, hide it in our hearts, not forget it nor slight it, but think of it, talk of it, study it, lay fast hold of all its truths, seek to find out the meaning of all God hath said, seek the guidance of the Holy Spirit: he can make the darkest things plain; he pours floods of light on the sacred Word and teaches us the mind of God as no man or angel can do. And

in all our ways we must have patience, or constancy, as the word means ; we must not flinch from duty or from labor, or from study, or from peril, or from suffering. “ The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger. (Job xvii., 9.) Let all our trials increase our patience. It is sad to see a child of God trembling like a leaf. Be not a reed shaken with the wind ; he that wavereth is like a wave of the sea. God’s Word will cure a thousand fancies and fears that you may now have, so hold fast to the Word of God and let all else go.

SERMON, SINNERS WILL BE PUNISHED.

The wicked shall be turned into hell, and all the nations that forget God.—PSALMS ix. 17.

SINNERS will be punished ; they commit sin day and night and care nothing about it, and think that they are done with it forever. Few succeed in convincing themselves of this huge error, but some do think that the Most High doth not know it and will never call them to account. Others think that the day of God's dealing with them will not come till, by some means not sanctioned by God's Word, not approved by sound reason, they will make all right in many ways. Sinners practice deceit on themselves and harden their hearts in iniquity ; they are not done with sin when they have committed it, for their sins are still upon their souls and will be sure to find them out. God has said that sin shall be punished by the way he causes woe to come unto sinners.

Here the drunkard, the glutton and the cheat, the liar and the lewd are not the only examples ; the frauds are exposed ; nearly all murderers are brought to light ; men may be secretly plotting and think their crimes are hid, but the providence of God calls

on stones and the arms of timber on tracks, and pieces of paper to be witnesses of the crimes. Some, indeed, escape conviction, and a few escape detection ; moral evidence often puts the brand on men who escaped punishment by legal evidence.

Then, all that class of sin which is not punished by human laws God often punishes — even in this world, before they die and go into the world of darkness below — by his wrath upon them, so that they have no peace within them. After twenty-four years of concealment, Joseph's brothers are brought to feel and say that God has found out their iniquities.

Ibycus, a Grecian poet, was going to Corinth ; robbers attacked and murdered him. When he was dying he looked around to see if there were any witness or avengers. All he could see was a flock of cranes high in the air. He called on them to avenge his blood. You may think that was an idle call ; the robbers thought so, but when they came to Corinth they went to the open theatre ; as they sat there they looked up and saw above them a flight of cranes, and one scoffingly said, “ There are the avengers of Ibycus.” The words were heard by some one near ; already fears of the poet’s safety began to be common. The gang on being questioned betrayed themselves, and the cranes of Ibycus became a proverb like that in English.

Many men who have too much passion to abstain from crime have too much conscience to conceal it ; men may be sure that their sins will be punished by the sore judgment with which God judges men for their wicked deeds. Now we should exercise caution and charity, and not call that an angry judgment which is right and just. There are on earth sore and marked judgments. Look at the history of Achan, of Korah, of Nadab and Abihu, of Saul, of Absalom, and many others mentioned in the Old Testament. Read the history of the crimes and cruelties and pride of Herod, Agrippa, and see the unhappy end of their lives, and you can hardly avoid the conviction that verily there is a God who judgeth in the earth. Of thirty Roman emperors, proconsuls, and high officials who distinguished themselves by persecuting the early Christians, it is recorded that one became speedily deranged ; after an act of great cruelty one was slain by his own son ; one became blind ; the eyes of one started out of his head ; one was drowned ; one was strangled ; one died in a miserable captivity ; one fell dead in a manner that was a disgrace to be told ; one died of a loathsome disease by which several of his physicians were put to death, because they could not abide the stench that filled his room ; two committed suicide ; a third attempted it, but had to call for

help to finish the bloody deed ; five were assassinated by their own servants ; five others died a horrible death having many strange diseases, and eight were killed in battle, or after being taken prisoners. Wicked and cruel men shall not live out half of their days. In more modern times you would find many cases like these already given, in the death of tyrants, infidels, criminals, and vicious men. A man was swearing falsely, he was seen to grow pale, stagger, and expire ; a profane man called on God to damn his eyes, — soon after his eyes burst and left their sockets empty. There is a judge upon the earth, and the sins of the wicked and cruel men finish them when they enter the judgment of God.

Now let the sinner come to be righteous and be saved, wicked men stand in fear and sin not. One may escape detection and strange judgment, and still his sins will find him out in the fears, clamors, and remorse of conscience. Often a man after he has committed murder will turn coward or desperado, if he lives ; he is afraid at night, he is afraid of being alone ; the crime that rests upon his conscience keeps the spirit of the guilty in the state of a volcanic mountain : the fire rages within, the heated elements boil and swell and mutter angry sounds, and no man can put it out ; the Word of God, preaching, singing, praying, a trial in

court, the sight of the man he has injured,—anything may arouse his conscience into fury at most inconvenient times. But even if one escapes all these things, yet if he dies unpardoned his sins will punish him in the next world; for there is nothing covered, that shall not be revealed, neither hid that shall not be known." (Luke xii. 2.) These were the words of Christ rebuking the hypocrites of his time. Some men's sins are open beforehand, going before to judgment, and some men they follow after. (Tim. v. 24.) But whether they go before or after, your sins will find you out in spite of your efforts to conceal them. God knows all about your wicked deeds and has written them against you. Solomon said, "Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the news." (Ecc. x. 20.) But Jesus Christ needs no bird and no messenger to tell him what man thinks or says or does.

Why do not men admit the force of these truths and act accordingly? The reasons are very clear; some think their sins will not find them out and they will not be punished here because God has not yet called them to an account, because sentence against the evil work has not come to punish the sinner yet, therefore the heart of men is set to do evil. (Ecc. viii. 11.) Such men cannot

understand that with the Lord one day is as a thousand years, and a thousand years as one day ; that the day of the Lord will come as a thief in the night, and the only reason why they are not punished now is because God is long-suffering, not willing that any should perish, but all should come to repentence. (2 Pet. iii. 8, 10.) Sinners in this world often forget their sins and think God has forgotten them too, but God forgets nothing. That which occurred five thousand years ago he knows as well as if it was done to-day. It is not the righteous but the wicked that has “said in his heart, God hath forgotten : he hideth his face ; he will never see it.” (Psalms x. 11.)

Some think their sins will not find them out and they will not be punished ; but they will be sure to find them out in the next world, and they will be punished ; the Bible tells us of such. “They break in pieces thy people, O Lord, and afflict thine heritage. They slay the widow and the stranger, and murder the fatherless,” yet they say the God of Jacob regards it. (Ps. xciv. 5-7.) But that is practically atheism, for “the eyes of the Lord are in every place, beholding the evil and the good.” (Prov. xv. 3.) “And God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. (Ecc. xii. 14, 4.) The wicked think their sin will not find them out and they

will not be punished because God is merciful. Yes, God is merciful, but he will punish all who will not do his will. God has prepared a way, and his mercy is as high as heaven, deep as the ocean, longer than the earth, and broader than the sea ; but mercy slighted and rejected can save no man. All the cooling fountains can do no good to them who will not drink them ; the light of the sun is not strong enough to make the blind see ; bread will not save from starvation unless it be eaten, — even God's mercy will not save men from hell unless it be accepted. O sinner, your sins will find you out. You may now live in ease and in error ; you may now harden your heart in pride, but you must meet your sins at God's tribunal. Remember that, and be wise unto salvation. You have been sick in your past life, perhaps, and thought that you would die, you then made a vow to God that if he would spare you and raise you up again in health and strength you would lead a different life ; you were in distress, suffering with pains, and knew not whether it was night or day ; the dark clouds gathered thick around you ; all looked dark to you ; death seemed to be staring you in the face ; the dark deeds of your sins came before you and flashed in your mind, and your heart was filled with the sorrows of your sins and you began to think that you were going to die and you knew that

you would not meet your God in peace, so you commenced to pray, "O Lord, if thou wilt hear my prayer and help me, and restore me to my health again, I will change my course and live a better life." He heard your prayer; he helped you; he restored you to your health again, and how have you kept your vows? Sometimes an awful sense of guilt has come over you: it was your sins rising up before you like a dark, thick cloud that shades over you at night; the great number of evils encompassed you; your iniquities took hold upon you so that you were not able to look up; your sins were more than you could tell, therefore your heart failed you and you saw and you said that your past life had been wicked. You asked the Lord not to cut you off in your sins, because you knew that you would not be justified in his sight and you would be cast into hell, into the world of darkness; so you said you would try to do better; but when your peace of mind was but little restored you forgot God and all that you had said. Are you now doing the will of God, or have you lied to God? to have the death angel of the devil following after you day and night instead of the holy angel of God to follow you?

Choose Christ, that you may rest in peace with God and his holy angels. All that do the will of God will be his holy angels. When we enter into heaven we shall

be as a flame of fire, with much power and strength, as the holy angels of God have. (Heb. i. 7.) Their power is great, they excel in strength. (Psalms ciii. 20.) In one night one of them slew all the first-born of Egypt; in one night one of them slew one hundred and eighty-five thousand men in the army of Sennacherib.

Angels are mighty and glorious, with great power. John saw one who came down from heaven to this world, and his glory lighted the earth. They are pure and holy, mighty and glorious spirits of God, watching over the righteous people of God, guarding them day and night. There is an angel with every Christian, to watch and protect him, and comfort and strengthen him in all his troubles and sorrows, ready to carry him to his heavenly home when God calls for him.

O sinner, if you don't turn unto God and seek his rest, you will be turned into hell, and so will all who forget God.

THE SECOND COMING OF CHRIST, THE FIRST RESURRECTION OF THE DEAD.

AND "the Lord will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall arise first." And the spirit of each body will descend from heaven with God with all his host of angels, and by the power of God he will command the graves to burst, and the dust of each body will turn into flesh and blood again, and the spirit will enter into the body and will be united again. The soul and the body being united again in flesh and blood, the body wakes up and rises from the grave and changes into a spiritual body. And all the saints will arise and change from their bodies of flesh into spiritual bodies, while those that will remain alive will be changed and be caught up together to meet the Lord in the air, and forever be with him.

So the body of a Christian never dies but once. When the soul and body unite together again in the resurrection in flesh and blood, the body will be changed into a spiritual body, like the beautiful body of Christ when he was transfigured in the clouds of glory upon the top of the mountain before Peter,

James, and John. The Christian will represent the stars in heaven, for, as one star differeth from another star in glory, so will Christians differ from one another in the resurrection of the dead as they rise from the grave ; for whosoever believeth in Jesus Christ with all his heart and soul, and gives himself in the work of Jesus Christ in the salvation of saving souls, will rise in glory, shining with everlasting crown of life, as the morning star which guides the morning light of day ; and all who will work for the advancement of God's kingdom will rise in accordance with the bright stars in heaven ; but all that just believe in Jesus Christ and do nothing for the advancement of God's kingdom, will rise as the dim stars in heaven.

Many years ago I lay down one afternoon and fell asleep, and did not wake up until the next morning. It appeared to me that I was only asleep one minute, from the time that I fell asleep until I woke up again ; and so will it appear to the dead bodies which sleep in the dust of the earth, to the return of the spirit to unite with the body again ; if the bodies have been sleeping five thousand years, in the resurrection when they wake up again and arise from the grave, it will not appear more than one night's sleep to them, because the dead know nothing and cannot measure the time of sleep to the return of the spirit to its dead body.

ADAM MADE A QUICKENING SPIRIT.

THE First Epistle of Paul the apostle to the Corinthians, Chap. xv. 36: "Thou fool, that which thou sowest is not quickened, except it die." This means that the present body which exists now must die before it can be quickened: and quickened means a new body comes forth from the old body which died. So God made Adam a quickening spirit in his death; then Adam's soul was made a spirit. 1 Corinthians, Chap. xv. 45: "The first man Adam was made a living soul; the last Adam was made a quickening spirit." Now this does not mean that there were two Adams, it means that Adam was made a living soul, that is, he was a natural man; and the words "last Adam" mean the last of Adam; he died and was made a quickening spirit. This means that his soul went from his body a spirit at his death. If God had not made Adam a quickening spirit when he died, Adam or no other man would ever live again when he died. So you see Adam was first a natural man, and afterward he was made spiritual. This means that the first Adam and the last Adam are the one Adam which God made.

The Apostle Paul tells us in the same chapter (verse 47): "The first man is of the earth, earthly: the second man is the Lord from heaven"; so you see that the Lord was divine and holy, from heaven, and could not be made a quickening spirit.

Now, God has made hell for the devil and his angels; but as the wicked turn away from God and die in their sins, they belong to the devil and they are the angels of the devil. So, when the wicked die, they are cast into hell, in the world of darkness, by the death angel of the devil, to remain there until one thousand years after the resurrection of the saints. God will bring them forth, after the thousand years are finished from the resurrection of the saints. He will send forth the archangel to sound the trumpet, and by his mighty power he will command the graves to burst, and the dust of each body will turn back into flesh and blood again. Then the wicked spirit will enter into the body again and be united again, and the soul being united again with the body in flesh and blood, the body wakes up and rises from the grave to appear before the great white throne, to be judged, every man according to his works.

And whosoever is not found written in the Book of Life will be cast into the lake of fire, soul and body together; this is the second death to the body of the

wicked but it does not mean that it is the second death to the soul, because the soul has never died since God put it into existence and never can die ; for there is no end to the soul, it will live forever with God in glory, or it will live forever in the lake with the devil and his angels. The soul and the body have departed once, and the soul was cast into the world of darkness and the body returned back to dust again ; but when the soul and body unite together in flesh and blood in the resurrection, the body will die again and that will be the second death of the body of the wicked. The body will be burnt up but the spirit will live forever in the lake of fire, with the devil and the false prophet. This is what it means by the second death ; the body will be destroyed in the lake of fire, but the spirit can never be destroyed. So the second death means that the body dies the second time in this last resurrection, when the heavens will pass away with a great noise and the elements will melt with fervent heat and the earth will be swept by fire, and all therein will be burned up, and that will be the day of judgment to the ungodly men and women, for they will be rising from their graves, marching up before the great white throne, and receiving their reward, and then are cast into the lake of fire ; while the righteous are marching on the right into everlasting life, forever with God.

Now, the trumpet which will be blown in the resurrection, to call the souls and the bodies together again, will be the call of God sounding through the archangel as a trumpet to the dead bodies as the souls enter into the bodies again, to be united together, to wake them out of their sleep.

THE DAILY SACRIFICE TAKEN AWAY.

Now, "from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." But blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end comes, for thou shalt rest, and stand in thy lot at the end of the days." Now, before Jesus Christ came into this world he stood upon the waters of the river long ago and spoke these words to Daniel, the prophet, what should come to pass; and he said, "Lord, how long shall it be to the end of these wonders?" and the man clothed in linen, which was Jesus Christ upon the waters of the river, held up his right hand and his left hand unto heaven, and swore by Him that liveth forever, that "it shall be for a time, times and a half; and when he shall have accomplished to scatter the power of the holy people," then "all these things shall be finished." Now, scattering the power of the holy people, and time, time and a half, means the end of the world; and, also, scattering the power of the holy

people means that the gospel must be preached in all the world before the end of the world comes for a witness unto him, in Luke iv. 25. As heaven was shut up three years and six months, when great famine was throughout all the land, so will the daily sacrifice be taken away three years and six months, which is one thousand two hundred and ninety days before the coming of Jesus Christ again upon the earth. But it seems at the end of one thousand two hundred and ninety days that the daily sacrifice will be restored again ; because, if there are no sinners to be saved in the one thousand years while Christ reigns upon the earth, with all his saints, who will gather around him singing praises unto him forever, why will the devil, after he is loosed out of the pit, try to deceive the nations of the earth again, to induce them to follow him. It shows that all who will be living at the time when Christ comes again, and will believe in him, will be saved until the one thousand years are finished from the resurrection of the saints to the resurrection of the wicked.

And in that time I believe God will pour out his spirit upon the earth, and the earth will be covered with the knowledge of God as the water which covers the channel of the great deep. Then I believe that will be the time when all will be saved who call on the

name of the Lord, in the thousand years before the resurrection of the wicked (the end of the world); because Christ forgave all who believed in him when he was here upon the earth, and I believe that he will forgive all who will believe in him when he comes again, though the wicked will fall as dead men and dead women at his coming, but they will revive and arise again and ask the Lord to save them from their sins, and he will save them.

AT THE END OF TIME THE WORLD WILL BE DESTROYED.

GOD is my helper, and I thank him for the wisdom and knowledge which he has given to me, for it teaches me and shows to me the signs of the times, that the world is drawing near to the end. I find what the Bible has taught me has almost been fulfilled, and the present times and the past all point to the end of the world, for the world is growing more wicked as the old world grew, according to the Bible, before the flood, and God destroyed it because the people were so wicked. And Sodom and Gomorrah grew so wicked that God could not find ten righteous people in Sodom, and he destroyed the city, which is set forth for an example for this world; and the time is not far distant when this world will be as wicked as Sodom and Gomorrah, when there will not be many righteous people upon the earth and God will destroy this world as he did Sodom and Gomorrah.

Now, wars, and rumors of wars and commotions, and nation against nation, and kingdom against kingdom, and earthquakes in many places, and famines

and pestilence, and fearful sights have been seen, and there has been great distress in the world; the wrath of God coming upon the people, and they have fallen by the edge of the sword and have been led away captive into all nations, and Jerusalem has been trodden down of the Gentiles, and there have been signs in the sun, moon, and stars, and there have been distress of nations and men's hearts failing for fear, and they are still looking for many signs to appear in the heavens, and many false prophets have risen. All of these signs have come to pass, and the gospel has been preached in almost all parts of the world, for a witness unto all nations, and it seems as if the abomination of desolation spoken of by Daniel has almost passed; and it seems the world must experience the great tribulation, for there are in the world now the most wicked and the greatest corruption that ever has been in the world; and all nations are jealous of each other, with neither love nor friendship between them, and they all are preparing for war, and there is no peace upon the earth; so it seems that the world is getting into her last troubles, for the times and the signs indicate that the world is almost in the great tribulation before the coming of Jesus Christ again, in clouds of heaven; for the spirit speaketh expressly that in the last days that some will depart from the faith, giving

heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, and we may preach down to the end of time, as Noah did before the flood, but I believe that it will do but a very little good, for there are scoffers, men hating and denying Christ, and persecuting the Christians, and all manner of corruption is now upon the earth, and the world has become so wicked that it seems as if the end is near, for the devil seems to have the greatest power in the world, to-day ; for his spirit is so big in the hearts of the wicked people that it makes them so corrupt and wicked that they speak evil of the church of God and hate the preaching of the gospel, and will not listen to it, but going on in their wicked deeds ; they will not believe in God, which convinces me that the time is coming fast which will be the darkest days that the Christian people have ever seen, for I believe that the wicked people will try to triumph over the Christian people, to destroy them as they have done in the ages past. But it will be the time that the wicked will cease to be ; they will fail and fall by the wrath of God, coming upon them, for Christ will be coming with his wrath to destroy the wicked, with all his holy angels ; and the heavens and the earth will be filled with the glory of his saints, for he has promised to protect his people who are faithful to him, ready to meet him

when he comes; for, as the lightning cometh out of the east and shineth in the west so will be the coming of the Lord, and this means that he will come from the east unto the far west, that every eye will see him coming, for where the carcass is there will the eagles be gathered together, and this means where Christ will be, there also will be saints gathered together unto him. And immediately after the abomination of desolation spoken of by Daniel, and the great tribulation, it will be the last days of the world, for the sun will be darkened, the moon will not give her light, the stars will fall from the heavens and the powers of heaven will be shaken. Then will appear the signs of the coming of Christ again, and all the tribes of the earth will mourn; then they will see Christ coming in the clouds of heaven with power and glory, and he will send his angel with a great sound of the trumpet and they will gather together all his saints from the four winds of the earth unto him, where they will be changed into his likeness, forever with him in glory.

I have thought in my past life that if I died before I was converted I would live in another world in flesh and blood again; I thought that when I died and my spirit returned to God again that he would breathe my spirit into another body, the body of an infant, in

another world, and I would be born of a woman again and grow up in flesh and blood once more, in all the bloom and beauty of life, to toil through troubles and sorrows, seeking the glory of another world; that I might have another chance in another world to be born of the spirit and believe in Jesus Christ and his glory, and become an angel of God forever, around his throne. But since God has shown me, in a vision, my future life, living in a spiritual body, I now believe that this life I live in the flesh is the only life that I shall ever live in the flesh, to repent of my sins; so I warn all to seek Jesus Christ and his glory in this life, for there is no other life to seek him in, for in the resurrection we who have lived for God will rise and be changed into a spiritual body forever.

Now, it may be possible that we may be born of a woman again in another world, and grow up in that world and live in flesh and blood again, but I cannot find it in the Bible. I have seen my spiritual body, and I believe that I shall live in the next world in a spiritual body.

SERMON ON PREACHING THE PURE AND STRAIGHT GOSPEL.

THIS world is growing wicked because the Christians are growing colder and colder, the Holy Spirit is not felt in the churches in these last days as it has been felt in the days past, because pride has taken possession of the church of God, and that is the reason why such a few sinners are coming to Jesus Christ; the hymns are not sung with the same spirit that they were in the days past ; and the plain gospel is not preached with the spirit in these last days as it was preached in the days past, to warn the sinners of the wrath of God coming upon them, that they may stand in fear of God who has created them and placed them in existence for his own glory; but men are not satisfied with the glory of God, so they take the pride of the world and drive away from them the holy spirit of God. There has been so much preaching to the sinners that God is love, so the sinners have come to believe that if God is love he will not punish them. That is one reason why the world is growing so wicked. There is no one in these last

days who has ever preached the plain gospel, to warn the sinners of the wrath of God coming upon them, as Jesus Christ and his apostles did. There is no one in these last days who has ever uttered while preaching the gospel the wrath and destruction God will bring upon the ungodly and the sinners, as Jesus Christ did in his preaching. His apostles preached the plain gospel, too, and every one that God has called to preach the gospel, he has called them to preach the plain gospel, to warn the sinners to flee from the wrath that God will bring upon them if they do not repent of their sins. It seems as if all the preaching that has been done in these latter days to save the world has been preached to suit the people of pride, and not to suit God, who has called them to preach this holy gospel to every creature; but every one that God has called to preach his holy gospel, he has called to preach the whole and straight gospel; and if any one whom God has called to preach the gospel omits any words because sinners don't want to hear it, and will not preach the whole gospel, to warn the sinners, they will have to answer for not preaching the straight gospel in the day of judgment. It will not be the sinner and the ungodly alone who will call for the rocks and mountains to fall upon them, to hide them from the face of the great

God, who is coming to sit upon his throne; there are many who are in the churches in these last days who tremble at the word hell,— because they appear as if they are not right in the sight of God and don't want to hear the word hell,— who may call for the rocks and mountains to fall upon them as well as the sinners and the ungodly.

We must preach the plain gospel to warn the sinners of the danger in which they stand. You know that there never was a beginning but what there is an ending also; there was a beginning of this world and there will be an ending of it; there was a beginning of man in this world and there will be an ending of man in this world, so we must soon pass from this world into the unseen world. Oh, yes! my brothers and sisters, our time is passing away and we are growing older. There is nothing to stop you and I from growing older; we must all fade and decay, and pass away. Oh! if you want to live forever and never grow old, you must live for God, and you will be an angel, and never grow old. When the good woman went to anoint the body of her Lord, she entered the sepulchre and "saw a young man sitting on the right side, clothed in a long white garment; and she was affrighted." (Mark xvi. 5.) He was an angel and was more than four thousand years old, yet he looked like

a young man. They never grow old. There is everlasting life for all Christians, but the sinner shall be punished.

So we must preach the plain gospel and tell the sinners that all who die in their sins must be cast into hell, in the world of darkness, to be banished from God, shut out from the presence of the Lord, and the glory of his power; left in utter darkness and despair, and made to endure the wrath of God forever; that this dreadful doom awaits all who die in sin. Every man virtually dooms himself to hell when he rejects the gospel; the cup of its blessing is held to his lips, but he puts it away from him. When any one says, "I do not want Christ for my Saviour," he virtually says, "I consign myself to death and hell." Oh, turn, sinner! turn unto God and be saved! We must preach the plain gospel to warn the sinners and let them know that they are going down a broad road which leads to destruction. Every man will go to his own place, the place he is fitted for; every man will go to heaven who is fit for heaven; every man will be turned into hell who is fit for that place; the vessels of mercy are prepared unto glory, the vessels of wrath are fitted to destruction. (Rom. ix. 22.) Such is the dreadful nature of sin, and such are its dreadful effects on man, that nothing can be done with the wicked

but to turn them into hell,—“every tree that bringeth not forth good fruit is hewn down, and cast into the fire.” The evil influences are growing stronger and stronger every day, which make men resist God’s spirit and grace; the force of evil habits and temptations make the chains of guilt heavier upon the soul. The longer one lives in sin the less time he has to repent and prepare for eternity. We preach Christ crucified. Oh, sinner! believe and be saved from his wrath that is coming.

I will now say a few words to the Christians about what God has done for you by giving his Son, Jesus Christ, to die upon the cross for you and for me; the greatest gift that God could ever give was his Son, Jesus Christ; he gave him to save you and me, and if we obey him not, have we not sinned against the light of his truth and his knowledge, against his warning and his mercies, against his spirit, against his grace?

When we have known God we have not glorified him as God ; if we die in our sins we will be cast into hell. When men preach, they have a right to preach to sinners hell and damnation ; it is in the Bible. They have a right to preach to them life and salvation ; it is in the Bible. They have a right to preach the love of God ; they have a right to preach the fear of God ;

it is all in the Bible, They have a right to preach both sides of the gospel; they have a right to preach the whole gospel, and not to preach sinners into heaven on flowery beds of ease, by cutting around words of God with the fancy words of men with pride, that will not save any one from hell, while the God-fearing people fought to win the prize and sailed through bloody seas. God wants no fine, fancy preaching, with pride, that will not save sinners; he wants the plain gospel preached, so that every one can understand it and flee from the wrath to come. The world is growing fast in wickedness and corruption, as Sodom and Gomorrah, by preaching the fine, fancy words of pride to suit the people and not to suit God. Now if we want to please God we will have to preach warning sermons to the sinners, so that they will come to fear God and come to him. It was the fear of God that brought me to him. I knew nothing about the love of God until I came to God and received the love of the Holy Spirit. God has not called any one to plead man's cause against him, but his cause against the wicked. A man may be very just and kind to his fellow-men and yet be very sinful in the sight of God. He who does not love God may be honest in all his dealings with his fellow-man, but he is a thief and a robber in the sight of God. He likes to do what he pleases and worship something of

man's creation, which is no good to him and is not sufficient to give him support and strength.

O Christian! you know God loves you. You are bought with a dear price,—the Son of God nailed upon the Cross. You ought to work for him; you ought to preach for him, for the Lord deserves your warmest love and your highest praise. Give him all of it, keep back no part of the price ; live for him, plead for him, suffer for him, die for him. You are not your own, you are bought with the highest price,— the Son of God, nailed to the cross to save you and me, and unite our love with the love of God again. Oh, remember that there is an Eye larger than all the universe that looks down upon you and can see you, wherever you may be ; and there is an Ear can hear you, whatever you may say.

The righteous try to live like Christ; they give God all the glory. Holiness is as excellent as it is necessary; unspotted holiness is the law of heaven and the secret of the bliss of paradise. It is not necessary that men should be outrageously wicked in order to bring a curse upon themselves. There is a smooth way to hell as well as a rough way to hell. Men often perish midst the decencies of life. I have just heard of one who began life and was very poor; he had neither friends nor money, but he resolved to

make himself known. He worked hard; he saved all he could; he owed no man anything; he was honest in all his dealings; he stood high in public esteem; he freely gave to the poor and to institutions. At fifty years of age he was the richest man in his State. Many thought that he was a Christian and thought that he was happy; but when he was taken sick he became very ill; his physicians could not do him any good. One of his friends told him that he could not live another day. He said, "It cannot be that I am going to die; I shall get up to-morrow"; but he grew weaker and weaker. The minutes and hours passing rapidly away, before the sun set death came for him, and as he turned to the wall in agony, he cried, "I am lost; my way is dark; I am going to hell." In a few minutes his spirit left his body and entered into eternity.

So we must preach the pure and straight gospel, to let every one know his doom.

SERMON, THE SAFETY OF THE CHURCH.

God is our refuge and strength, a very present help in trouble. Therefore we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea ; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.—PSALMS xlvi. 123.

THESE words express the holy and joyful confidence in which the Christian has reason to trust in God, whatever evils or changes he may feel or fear. The text sets before us the following sentiment: The Christians, people of God, may safely trust in him, whatever changes may exist on earth. “God is our refuge and strength,” and the true knowledge of God is to be born of the Holy Spirit, the love of God shedding abroad in your heart, giving you the full knowledge of the love of God and his mysteries, through Jesus Christ, our Lord, that will abide with you in this world and in the world to come forever, where life never ends.

We ought to teach the sinners the way to this life in Christ Jesus, that never ends, so that they will come and receive the love of the Holy Spirit in their hearts and perform the duties of God, and have

hope, peace, and joy in the midst of all the evils and troubles, and the sorrows of this life, so that they can sing, by the grace of God, the song of triumph over death and hell, and the victory over the grave; for “God is our refuge and strength, a very present help in trouble.” In accordance to his great, wise, and holy purposes, he has created, and he preserves and governs, all things by his supreme, efficient, and universal agency in the creation, preservation, in the government of all things. God exercises, manifests, and gratifies his perfect and infinite holiness, justice, and goodness; nor can there ever be in the universe a single creature, action, object, or event which shall not be subservient to the everliving gratification and blessedness of the only and everlasting God.

The true knowledge of God is essential to true love and faith in him, and so far as pious men and women are ignorant in respect to God, they fail and err in the exercise of faith in him. Trusting in God implies supreme love to him. True faith in God exists in the heart and is of the Holy Spirit from God. He is the only supreme being in existence, without beginning or ending, and he is God, “our refuge and strength, a very present help in trouble.”

They who do not love God turn from him and oppose him in their hearts in every way they can;

but they who trust in God deny themselves of pleasures of the world, and take up their cross and follow Christ with a joyful affection in their hearts; they esteem all other beings; but when compared with God, it is nothing, and less than nothing; it is vanity, with the Psalmist. Therefore they can truly say unto God: "Whom have we in heaven but thee? and there is none upon the earth that we desire besides thee."

God wants his people to work for him. He is merciful to all who believe in him; he is calling men here and there to preach the gospel to every creature; such has been the call from God in every age of the world. Before the flood there were regular and public teachers of God; Enoch the seventh was a preacher; Noah was a preacher of righteousness; Abraham and the Patriarchs were prophets and priests unto God in their own families, and they were called and appointed to maintain the true knowledge and worship of God in the world. The teacher of religion was one of the most important appointments in the Jewish dispensation; Moses, Joshua, and Samuel were the strength and defence of Israel; their faithful prophets and priests were their glory and salvation in the Christian dispensation.

God has been calling Christians here and there to preach the gospel to every creature unto the end of

the world. “God is our refuge and strength; a very present help in time of trouble.” God takes the foolish to confound the wise of the world, to teach the world his wisdom, but with all the teaching and preaching, Satan has led millions of human beings down the broad road to endless destruction and despair. God has given us a rich blessing, by giving us the gospel, to give light on our future glory, beyond this world of sorrows and trouble. The atonement that Jesus Christ, the Son of God, made by his death on the cross is the only and the complete foundation of forgiveness and salvation from punishment. God within them makes them perfect in his sight, and it is his power and grace alone that they can safely rely upon to remove from themselves every spot and wrinkle, and everything, that they may be holy and without blemish in God. They trust to receive their souls in heaven, when their bodies die. They rise again, a glorified body, in the resurrection, to complete their redemption at the final judgment, by their admission to the everlasting communion and blessedness of the righteous in the eternal kingdom of God.

The people of God want to trust in God, and believe in God with all their heart and soul, and hold fast to his promise to receive the great crown of glory in the next life.

After the Saviour's ascension, the churches which had been planted by the apostles, and watered by Christian martyrs, soon became corrupt. For many centuries there has been scarcely the appearance of Christianity in Asia and Africa, where numerous and happy churches once knew, loved, served, and enjoyed the only true God, our Lord and Saviour Jesus Christ. The churches of Europe for ages have been generally corrupted with errors, and defiled with wickedness, and in this land the churches seem to have but a little of the truth and spirit of the order and beauty of the discipline and happiness which attend the holy belief and the faithful practice of Christianity.

Many of the churches have already fallen into fatal errors and selfish pride, and have slept the sleep of death, falling back with the world to suit the people. If the churches are built upon Christ Jesus, it must be a holy church or else it will fall to pieces. "God is our refuge and strength."

What has God wrought for the redemption of his people from the first promise of the Saviour unto the calling of Abraham? As soon as the first parents of mankind had sinned and exposed themselves to the pain of endless death, God appeared and promised that the Saviour would come, so that all who believed in the Saviour's coming would be

saved; and in this promise God designs that Satan should be defeated, and that the Saviour should triumph over the enemy by his sacrifices and sufferings upon the cross and atonement of Christ, and was appointed through faith in the Redeemer. Abel and his religious services were accepted, while Cain and his services, for his unbelief, were rejected by an effusion of divine influence.

In the days of Enoch, men began in an unusual manner in public assemblies to call upon the name of the Lord. The eminent piety of Enoch, his preaching and prophecies, with his wonderful translation, were great events in the early age of the Church, though the prevailing wickedness which existed in the increasing numbers of men was so great that God sent a flood upon the earth and destroyed them all. Yet Noah and his family, from whom the promised Saviour was to proceed, were preserved in the ark, and after the flood God accepted Noah's religious services and made him promises of great blessing. "God is our refuge and strength." He renewed his covenant and gave the rainbow for a token of the covenant. Before his death Noah uttered a prediction respecting his sons, which has been fulfilled in their posterity during the successive periods of the world until the present time.

God frustrated the impious design of the builders

of Babel by confounding their language and by their dispersion over the face of the earth. The great thing God prepared for his people during the period at that time consisted in divine promises and predictions in producing and preserving piety in their hearts and lives. In his approbation and acceptance of the righteousness of God in their hearts, to praise, exalt, and glorify the blessed Redeemer forever through the riches of divine grace in Jesus Christ, they will be justified, be received into heaven, and be perfectly blessed in the full enjoyment of God to all eternity. But when the wicked shall appear in judgment, they shall be filled with corruption, wickedness, and shame, and be condemned, and they will be silent and not be able to speak one word against the infliction of that punishment for which they will be fitted by treasuring unto themselves wrath, against the day of wrath and revelation of the righteous judgment.

“God is our refuge and strength,” and in him we trust. God will render indignation and wrath, tribulation and anguish, unto every soul of man that doeth evil when Satan, with all the fallen angels and wicked men, shall be cast into hell, and the righteous will go into heaven, crowned with everlasting life. Then the great work of redemption will be completed and God will forever show his wrath and make his power known upon the

vessels of wrath, fitted to destruction, and he will make known the riches of his glory upon the vessels of mercy, which he has prepared unto glory.

God has formed the purpose of redemption in eternity. The work of redemption is entirely the work of God. In its commencement, progression, and conclusion, it is attended with decisive evidences of the divine agency.

There is no reason to suppose that God ever created or made anything that he did not intend to create or make, and the existence and perfections of God to redeem his people. It is rational to believe that he formed the great purpose of redemption in the eternal counsel of his own will. Before he brought any other being into existence, he was able to form this purpose, and the same motives which induced him to accomplish this work in time would induce him to form the purpose of it in eternity.

There is, then, as much reason to believe that God formed the purpose of redemption in eternity as there is to believe that he has any design or agency in the redemption of his people. Accordingly, we are taught by the spirit of truth that God formed the plan of redemption in his eternal counsel to the saints at Ephesus.

The apostle writes: "Blessed be the God and

father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." "God is our refuge and strength," "to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: . . . in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things" according to his own will. God has created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places, might be known by the Church and the manifold wisdom of God, according to the eternal purpose which he purposed in Jesus Christ our Lord, to lay the foundation for redemption of his people.

God gave his Son to die on the cross for all men, for they are by nature sinners and condemned by the law to endless punishment. From such a punishment no human being could be saved without an atonement for sin, for the law says: "The soul that sinneth it shall die"; "The wages of sin is death"; and it is written, "Without shedding of blood there is no remission" for

sin. God has forbidden the salvation and redemption of sinners from the curse of the law without the atonement of Christ, the foundation on which the whole work should rest. "Therefore," says the Lord, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." The Lord Jesus Christ is the foundation on which sinners can be saved.

In view of the Saviour and of the atonement he has made by his death, sinners will persist in their wickedness and destroy themselves, if their hearts are not changed by the power of the Holy Spirit; but God hath said, "Thy people shall be willing in the day of thy power"; and to his people he says, "A new heart I will give you, and a new spirit I will put within you, and I will take the stony heart out of your flesh, and I will give you a heart of flesh, and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my commandment and do the will of your Father in heaven." The Saviour says, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." And the apostle says, in the name of the believers, "Not by works of righteousness which we have done, but according to his mercy. "God is our refuge and strength." He will save us by the washing of regen-

eration and renewing of the Holy Spirit. And again he says, "Knowing, brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" of the power and grace of our Lord and Saviour Jesus Christ, his power and invincible influence to the people of God; though they be by nature dead in sin they are quickened and united to the Lord Jesus Christ in truth and love; being renewed in the temper of their minds, they repent of their sins and believe in Jesus Christ, and accept the offer of pardon through his blood, and devote themselves to his service. Though all mankind naturally hate God and the law and the gospel, but every one who is included in the covenant of redemption is caused by the special influence of the Holy Spirit to accept the salvation which is offered to sinners in the gospel of God, who is a refuge and strength, to keep us in his love.

SERMON, PRAYERS ANSWERED BY JUDGMENT.

By terrible things in righteousness wilt thou answer us, O God of our salvation.—PSALMS LXV. 5.

In all ages the people of God have had many powerful enemies, but they have looked to God for their protection and safety; they have laid their sufferings and persecution before the throne and have asked God in their prayers to protect them from being persecuted and suffering by the wicked people; so they put their trust in God and believe that he will maintain their cause and to oppose, confound, and destroy their enemies, as they have believed that he would hear and answer their prayers and inflict dreadful judgment upon the sinners who persist in their wickedness. Yet they have been assured that his judgment upon the wicked would be terrible and perfect, righteous judgment upon the sinners who break the divine laws of God, and dishonor him. “By terrible things in righteousness wilt thou answer us, O God of our salvation.”

Such considerations appear to have filled the mind of the psalmist when he wrote the psalm which contains our text; in writing this he was favored with

clear and hopeful views of divine blessing as it is displayed in the dispensations of providence, and he was deeply impressed with the special favor of God towards his own people, in hearing their prayers and answering them with great blessing and happiness toward his saints. The psalmist, no doubt, thought that the judgment which he was assured that God would inflict upon sinners in answering the prayers of his saints would be terrible, but it would be a perfectly righteous judgment by a righteous God. In many instances which are recorded in the scriptures he does and will bring judgment upon sinners in answer to the prayers of his saints. It was in answer to the cries of his ancient people that God effected their deliverance from their cruel bondage in Egypt, and this deliverance was effected by the plagues he brought upon Egypt, by the destruction of Pharaoh and his host in the Red Sea, just so long as the hands of Moses were raised to God in prayer. “Terrible things in righteousness wilt thou answer us, O God of our salvation.” Yes, when Joshua went to fight against Amalek, Israel prevailed against their enemies, and when his hands were steadied by the help of Aaron and Hur, Joshua discomfited Amalek and his people with the edge of the sword. And Joshua prayed and asked God while the children of Israel were fighting against the

Amorites to stop the sun until his battle was finished and the sun stood still and the moon stayed until his people had avenged themselves upon their enemies.

In the days of the judges, whenever the children of Israel sought the Lord, he gave them victories, and their enemies were defeated and destroyed ; and after Israel had been oppressed by the Philistines for many years, Samuel cried unto the Lord for Israel, and as Samuel was offering the burnt offering the Philistines drew near to battle against Israel, but the Lord thundered great thundering on that day upon the Philistines and they were discomfited and were smitten before Israel by terrible things. “ In righteousness wilt thou answer us, O God of our salvation.” In answer to the prayer of David, the counsel of Ahithophel was turned into foolishness, and Absalom and his party were ruined. When Asa cried unto the Lord his God, and the Lord smote the Ethiopians before Asa and before Judah ; and when an immense multitude came against Jehosaphat he feared and turned to seek the Lord and proclaimed a fast throughout all Judah, and in answer to their prayers their enemies were destroyed. And when Sennacherib invaded Judah, Hezekiah and Isaiah prayed and cried unto God in heaven, the Lord sent an angel from heaven, and the angel went into the camp of the Assyrians and slew one hundred and four score and

five thousand. When Elijah prayed that it might not rain, it rained not upon the earth by the space of three years and six months. "By terrible things upon the earth wilt thou answer, us O God of our salvation." And Elisha prayed to God, he smote the Syrians with blindness; and when Mordecai, Esther, and the Jews fasted and prayed, Haman, who had formed a design for their destruction, was hanged on the gallows he had built for Mordecai. At the word of Paul, God smote Elymas, the sorcerer, with blindness.

In all these instances and many more recorded in the scriptures, God answered the prayers of his saints by bringing judgment upon sinners. Now, all these instances are sufficient enough to prove that God does answer the prayers of his saints and bring judgment upon sinners in accordance to their wicked deeds. God always hears the prayers of his praying people and answers their prayers by his promises, which he is giving to them; he fulfilled his promise of mercy to his people in ancient times. When he promised to give the descendants of Abraham the land of Canaan, in order to fulfil this promise, God destroyed the Canaanites.

There are many divine promises yet that God is going to give to his people who are crying unto him day and night; all that they will ask him, for God will bestow

upon his saints the mercies he has promised them, while he threatens the wicked with a terrible judgment; the righteous may possess the earth, but the wicked be turned into hell with all the nations that forget God. God will not give his full glory in the redemption of his people, as he has promised, without consigning the wicked to future and endless destruction. There is, therefore, reason to believe and expect that God will bring judgment upon sinners as he will bestow mercies upon his saints in answer to their prayers.

The confidence which the psalmist expressed in the words of our text was founded on what God had done and on what he had promised to do in answer to the prayers of the righteous. The judgment that God brings upon sinners in answer to the prayers of his people, the psalmist calls, in the words of our text, "terrible things," and in the same language the Church describes the judgment of God by the prophet Isaiah. They say unto God, "When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence." And the judgments of God against sinners are represented terrible, when God has appeared to avenge his own elect, who prayed to him day and night. Then God have special love to his saints and his holy wrath

against the sinners. It is terrible as it came unexpected upon sinners. Before the people of God are prepared for such a divine interposition in their favor, they are brought very low; they see no way to escape from the power and hatred of their enemies. They all know that their help and their hope are in the name of God, and when the righteous are in such a state, the wicked triumph and are confident that they will prevail, they are bold in their evil devices, and they soon complete the measure of their sins. It is in such circumstance that the God to whom vengeance belongs shows himself at times by his mighty power, when he sends from heaven judgment upon the sinners and destroys them, because they are so wicked and have so long abused the mercies of God and defied his threatenings. They boast and triumph in their wickedness, but when they cry Peace and safety, then sudden destruction cometh upon them, and destroys them with a terrible judgment. So it was in the days of Noah, and when Pharaoh and the Egyptians followed after Israel, they fell in a moment under the vengeance of God.

When sinners have been so wicked and bold, united and presumptuous in their designs against the people of God, they have been visited by his righteous judgment; their efforts against the righteous when

most successful have hastened their own destruction. Often sinners have fallen under the wrath of heaven when they were mocking and cursing God and the prayers of the righteous. Divine judgment comes unexpectedly to sinners and is a terrible thing. Sometimes the wicked flee to the righteous for relief in their afflictions and sorrows, and through the prayers of the righteous they are saved from many terrible things.

Pharaoh, under the plagues that were brought upon Egypt, called Moses and Aaron, and at the request of Pharaoh to Moses and Aaron they prayed to God and he removed the plagues. Many other sinners have asked the righteous the same, and have obtained a relief similar. In the same way there are many sinners in these last days, when sickness takes hold of them and they think that they are going to die, they want the prayers of God's people, and the people of God are always willing to help them in their prayers if they will help themselves; but if the people of God turn their prayers against the sinners, it is a terrible thing to them; they find that they are defeated and confounded and are without refuge and without hope; they cannot withstand their Maker nor can they escape from his presence; they will fall into his hands without any support of Jesus Christ, and will faint and die

through terror, and forever be lost. The judgment of God against sinners is terrible, as they are evident expressions of his pleasure against themselves. They are sinful creatures and they are unwilling to see that they are proper objects of divine hatred and wrath. They commonly indulge in high opinions of their own goodness and innocence. After all the warnings and threatenings that God has made to sinners, still they refuse to believe that they are exposed to his wrath; but when they fall under his judgment they will see and know that they are in the hands of an angry God, who is angry with sin and will punish the soul that sins; and when they come to feel their own misery and the dreadful effects of his wrath, they will be overcome with terror and will sink down into hell.

God intends by his judgments to teach the wicked that if they do not repent of their sins he will execute vengeance upon them and they shall know that "I am God, and when I lay my vengeance upon them, then the sinner shall know by the terrible judgment which will fall upon them that God is holy and just to punish them." They cannot expect anything from him but indignation and wrath and anguish, when they see and feel the wrath of God in their own torment. They do indeed such terrible things, yet wicked men are so selfish and mean that they are

unwilling to see and confess the divine righteousness. Even when they come to die the righteous pray to God to destroy the wickedness of the world; they desireth nothing but what is right, and in all instances in which God has brought judgment upon sinners in answer to the prayers of his saints, he has done it because their prayers were supported by truth and justice.

If the people of God were not righteous in their prayers, God would not answer their prayers in righteousness; but they are, because their prayers are right. The prayers of a righteous man availeth much, and God is righteous in answering the prayers, as they are founded on truth, justice, and righteousness, though it be done by terrible things. All sinners are guilty and condemned before God because God hates sin, but according to his own holiness and righteousness he loves his people. We are taught in the Scriptures that the Lord loveth the righteous and that the prayers of the righteous are his delight. He does what is most for his own glory, and his glory consists in his goodness which leads him to give great knowledge, holiness, and happiness to the righteous. It would not be right for God to sacrifice his own glory and the preservation and redemption of his people for the partial and selfish interests of sinners. It would not have been right for

God to have sacrificed his glory and his people for the sake of Pharaoh and the Egyptians, but it was right that they should perish for the glory of God and the salvation of his people.

The Judge of all the earth always does right in the condemnation and destruction of sinners, and in his approbation and salvation of saints he rises far above partiality and injustice; when he answers his people, as the God of their salvation, by terrible things in righteousness, the people of God ask him in their prayers to give them what is best in answering their prayers by his terrible judgment.

So then, it is right for God to do what is best. His judgment upon sinners in answer to the prayers of saints, though they be exceedingly terrible, are perfectly righteous, as God is righteous, and will give to everyone justice.

There is no reason to doubt the prayers that are recorded in the Scriptures on the destruction of sinners. There are many such prayers in the Scriptures.

When Deborah and Harak celebrated the triumph of Israel and the destruction of their enemies, they said, "So let all thine enemies perish, O Lord"; and when Nehemiah was rebuilding the walls of Jerusalem, he prayed against his enemies in these words: "Hear, O our God; for we are despised, and turn their reproach

upon their own head, and give them for a prey in the land of captivity: and cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders."

David said unto God, " Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none." He says, " Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall "; and John says, " I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth ?"

These prayers have been thought very difficult to explain. It has been thought that no one would ever offer such prayers ; but it appears from the preceding discourse that in answering such prayers God is perfectly righteous, and his people may be righteous in offering such prayers. These prayers do not imply a desire that sinners may not repent and obtain salvation, but they imply a desire that such sinners who insist in their wickedness should be cut down and destroyed, and it is perfectly righteous for God to destroy the unrighteous according to their wicked deeds.

The prayers of saints for divine judgments upon sinners are consistent with the spirit and practice of Christian forgiveness to personal enemies, and the most ardent desires for their present and future happiness, as it is viewed in itself. Such prayers, then, do not oppose the most enlightened benevolence, but they arise from the spirit. If God be righteous in answering the prayers of saints by judgment upon sinners, then we ought to praise God for his righteous judgments.

When Pharaoh and the Egyptians were destroyed in the Red Sea, Moses and the children of Israel sung a song of praise to God for his righteousness in their destruction. The Book of Psalms abounds with praises to God for his judgment upon sinners. At the destruction of mystical Babylon, a voice from heaven cried, “Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.” And John says, “I heard a great voice of much people in heaven, saying, Alleluia, Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments.”

VISION AND NATURE. NATURE IS GOD AND GOD IS NATURE.

To see a vision you must be born again of the Holy Spirit and believe in Jesus Christ with all your heart and soul, and let go the world and fix your mind upon the heavenly things and live for Jesus Christ and do the will of your Father which is in heaven ; then if you are a chosen one of God, sometimes when you are alone praying to God with your whole soul and body, being united with God in heaven, the Holy Spirit will draw away your mind, which is your spirit, and open the heavenly vision and show your spirit many beautiful things in heaven, and the glory of God at that time,—it seems to you that you are almost in heaven.

God caused many of his chosen people to see visions and dream dreams, even unto this day, that his word may be fulfilled that they may see and know the glory of his kingdom, as his people saw and knew his glory in the ages former.

Oh, my friends, the glory of God is the same to-day as it was when Jesus Christ was upon the earth ; but you cannot see Jesus Christ and his glory now, neither can you know him but through the Holy Spirit, and

the Holy Spirit goes with the spiritual hymns; but the spiritual hymns are not sung with the spirit to-day that they were sung in the past, neither is the gospel preached with the same spirit that it was in the ages past.

If the gospel was preached with the spirit and the hymns sung with the spirit, as they were in the ages past, you would see people coming to Jesus Christ as fast as they came in the former ages.

Oh, my friends, after you have believed in Jesus Christ, never rest any more until the love of the Holy Spirit sheds abroad in your hearts. Then you will know that you have been born of the Spirit, because you will have a love within you that you never had before, which makes you love God whom you have never seen with your natural eyes; then you will know that there is a God who has sent this great love into your hearts, that fills your whole body and soul with peace and joy, so that you cannot forget him, and your faith will be so strong that no one upon the earth can ever turn you away from God; but if you have never felt this great love of the Holy Ghost, you will think sometimes that you are nothing because you have never felt the love, but the love of the world; therefore you lose your faith sometimes because you have never seen anything or never have felt the great love of

God ; but if you have felt that great love of the Holy Ghost which makes you love God with all your heart and soul, and makes you reach out after all the world to save them, then you will know God by his love in your heart, and your faith will never fade away.

Many times I have heard men say that there is no God ; everything comes by nature and by chance ; nature brings forth all things and through nature all things grow. Yes ; but what is nature and chance ? Their answer to me is, "I don't know." Well, then, tell me what is beyond nature and chance that forces nature and chance to create and form all things in its own shape, and causes everything to grow in all its bloom and beauty of life. "I don't know what it is." Well, then, you have said that there is no God and you do not believe in a God, still you believe in nature and in chance. Now, my friend, when you believe in nature and in chance, you believe in a God, for it is God who has made and created all nature, the heavens and the earth and all things thereof, and by his power in nature all things are made and created to grow in all its bloom and beauty of life. Now, you can apply the universe as God, and God as the universe, and you can apply nature and chance as God, as well as the universe ; for he has made two laws to govern all the universe, the sun, the moon, the stars, the

earth, the wind, the clouds around the earth, with all the waters and the snow of heaven,—all are governed by the laws of God, that govern and rule the great universe. God has made the laws, and he is the law, and he is the law-giver. So you have acknowledged that there is a God when you say that all things come by nature and by chance. God is in nature, and all nature and chance is in God and God in nature, because it is God's works. The whole universe is put in existence by his laws that are called nature, that he has made to regulate the whole universe which he has created and put in existence.

Now, has nature been in existence always? When there was no world, there was no nature; but after God made and created the world and put it in existence, in the space in the mid-air, he made the laws to regulate the whole universe, and by these laws the earth is regulated, and revolving in the mid-air of the heavens; and by these laws the earth is filled with the force of the life of nature, giving life to all things, and causes them to grow upon the earth by the power of the great Creator in the earth and the whole universe, who gives life to all things to bring forth fruit upon the earth.

Should God withdraw the life from the growing things of nature? Then they must fade and die and fall

to the earth. God has made the laws of the universe to give life to everything and these laws we call nature because everything, comes by them and dies by them. The life in nature has been coming forth from nature and passing out again from the laws of nature into eternity ever since the universe was made ; and everything was created and nature received life from God, who has made the laws and is the life of these laws, bringing forth life until nature is destroyed. The laws of nature belong to the world, and the divine laws belong to heaven. They are the spiritual laws of God, and the laws of nature belong to the devil ; and these two laws are enmity against each other ; they cannot agree together, for the laws of nature growing within the flesh cause the soul to be carnally minded. That bringeth forth death and is enmity against God and cannot please God as long as the evil spirit remains growing within you.

If you die before you are born of the Holy Spirit, you cannot be transformed into the likeness of Jesus Christ, so you must be lost and be cast into hell forever.

Now, the infidel says that there is no God. The world has been always, and everything comes by nature and by chance ; and I said to him, " How did you come into the world ? " He said, " I came into the world by means of my father and mother." " Yes, but how did

they come into the world?" "Oh, we all come into the world by nature and by chance. "Well, what great power lies back of nature and chance, that forces life in nature in all its bloom to make everything grow in all its beauty of life?" "I cannot tell."

Now, you have said that you do not believe in a God, but you believe in nature and chance. If you believe in nature, you believe in a God, because nature is the laws of God, and God is the power in nature, bringing forth life in all its bloom and beauty. Nature is the law of God that brought you and me into the world, and we live by the laws of nature; and when we break the last life-law of nature, we must die. God is the great power that puts us all in existence by nature, and the laws of nature are connected with the sun, the moon, and the stars, coming and going, bringing cold and heat, one after another passing around the earth with winter, still colder weather with ice and snow upon the mountain-top, while in the valleys of the earth the grass is growing green and the laws of nature and winter are passing away, and the summer of nature coming and bringing forth warmer weather with all the beautiful scenes of nature growing in all its trees and flowers. The grass is growing green; the bloom of nature putting forth the fragrance of perfume in the air; the birds are singing their summer tunes until the summer scenes have passed and gone.

AVOID SIN IN EVERY FORM AND SHAPE.

A MAN must eat and drink and sleep, but he does these things in moderation, but there is no such thing as sinning in moderation ; sin is an evil, and we must avoid every sin because it bringeth forth death to the soul. There are good reasons for keeping far from evil. Sin in every shape, form, and fashion is evil. Your sin may be secret with you ; it may be pleasant ; it may be popular. Sin may be a pleasure for you, but sin never changes its nature ; sin is evil, it is continually of the nature of fire to burn and of poison to kill ; it is of the nature to bring wrath and ruin to work out its own fair and proper results ; sin has never done any good for any one, for it is evil ; sin comes before us in so many ways and tempts us by means so unexpected that we must be constantly on the watch lest we be led astray.

Some form of sin is pleasing to every carnal heart ; at times it comes before us in ways we never looked for. It was Job's wife that called on him to curse God and die ; it was Peter who said, " Be it far from thee Lord," and received the rebuke. " Get thee behind me, Satan;

for thou savorest not the things that be of God, but those that be of men." (Matt. xvi. 23.)

Sometimes one might innocently do things if he alone were concerned, but, because others who have weak consciences are present and know his practice, he cannot go on without sin; even a good man may abuse his liberty and walk uncharitably in all this; he may break no law, but the law of love and pity to a weak brother who is wrong in his views, but who is yet honest in his conscience. Paul was right when he said, "If meat make my brother to offend, I will eat no flesh while the world standeth." Can a man take fire in his bosom, and his clothes, and himself not be burned? Can one walk upon hot coals and his feet not be burned? (Proverbs vi. 27, 28.) So neither can a man in any way meddle with sin and not be hurt. Men have gone into a burning, fiery furnace and have come out without having their hair singed by the flames of fire that pass upon them; but no man ever lay down with sin in his bosom and rose without a stain on his soul if he has not been forgiven. We should avoid sin and keep away from all evil, for the effect of sin is so dreadful it wrings from the soul every sigh sent up from earth or hell; it has dug every grave and built every prison and every tomb, it has filled the earth and hell with woes; it makes war

on God; it casts off his bonds and cuts his cords asunder. It is easy for men to think too much of evil, but wicked men do not believe sin to be a curse; but sin is a curse to every one. If a man does not abstain from all appearance of evil it proves that he loves sin and his heart goes out after it. The sow proves her swinish nature by loving to wallow in the mud; there never was a wolf that did not love blood; it is the wicked that love all manner of evil. He who parleys with sin must have an unhappy life.

There are some men who seem to be always sinning and repenting. If they were born of the Holy Spirit they would try to do what is right, and live for Christ. It is sad to see husband and wife quarreling one hour and loving the next hour. It is just so with some men; they are enemies against God and at war with him; they have no settled peace; their prospects are dark and gloomy. It is only they who abstain from all sin and evil who can rest upon Jesus Christ and have peace. Joseph could have kept out of Pharaoh's dungeon, but he had a conscience to do right; Jeremiah might have been a favorite with the people but his conscience forced him to tell the truth; Jesus Christ might have been made a king, but when he said his kingdom was not of this world they put him to death. Any one who is born of the Holy

Spirit and follows Jesus Christ, and lives for him, establishes his title to the kingdom of heaven, and will avoid sin and every evil, and prove himself blameless, and secures help from God in every trouble. That the God of peace may sanctify you wholly, I pray God that our whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, to make you pure and upright, that you may have the aid of God in all your Christian warfare. These views are sound.

It is a matter of history that when miracles ceased, nothing had such power over the world as the holy lives of Christians. Many men and women asked, What is this new doctrine that made good men out of bad men? Is there anything better to prove the Bible to be from God than the fact that it leads the soul to God? There were two infidels that used to talk much against the Christians in the presence of a Christian man. After a while one of the infidels was converted; he was then concerned lest he should have shaken the faith of the Christian man. He said, "Did not our conversation make you doubt the truth of religion?" "No," said the Christian man; "it never made the least impression upon me." "How is that?" said the other. The answer was, "I knew

your manner of living; I knew that to maintain such a course of conduct you found it necessary to renounce Christianity." A wicked life often makes a man a heretic or an infidel. It is not strange that these things are so. Pride and humility cannot live and reign in the same bosom; selfishness and benevolence are never striking features of the same character; ambition is utterly opposed to contentment, and contentment is no less opposed to ambition. If malice reigns, meekness must be shut out; if meekness prevails, malice must be subdued. God has created all living beings, but he has never made one that had the nature both of the lion and the lamb, the saint and the sinner.

WILL NOT BELIEVE THE BIBLE.

I CANNOT understand why the wicked people will not believe in Jesus Christ whom God has sent into the world to save them from their sins. They will take a history of a country that has been written over three thousand years, and read it and believe it to be true, but when they take the Bible and read it, which is the word of God, handed down from heaven to show the people the right way to live, the true history to let the world know that there is a heaven and there is a hell, they say that there is no hell and will not believe the Bible. Now, if the wicked people will not believe the Bible, how can they believe in a history of a country any more than they can believe in the Bible when the Bible is just as much history as any history of a country? They all believe in great men of the world, in the ages passed whom they have never seen, but they will not believe in Jesus Christ because they have never seen him. Now, how can they say that they believe in the great men in the ages passed and cannot believe in Jesus Christ when they have never seen the great men in the ages passed and neither have they ever seen Jesus Christ?

So, if the history of a country is true, the Bible is true; for the Bible is the word of God, a history from God, handed down to all men to teach them that there is a God and there is a heaven and there is a hell for all to shun; for hell is a place of punishment, and heaven is a place of rest. God has given his law to the world to teach all how to live in this world to become his sons and daughters. Now, sin is of the devil, and we must watch and pray.

Jesus said, in Matthew, Chap. xv. 11: "Hear, and understand: Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." In this same Chap. xv. 15: "Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashen hands defileth not a man."

If any one eat or drink too much of anything, to make himself sick, he persecutes his own body, which is a

sin ; for God gives the body to the soul to live in, for the glory of the soul in this world ; and man must not persecute his own body, for if any one persecutes his body that God has given to him for the glory of his soul to live in, to seek the glory of his spiritual life in the next world, he commits a sin. For God gives man his body to live in it and to take care of it, and not to persecute it in any shape or form, because it is the temple for the Holy Ghost to live in until God calls the soul from the body to him. Do not persecute your body, and beware of all temptation, for temptation will tempt you and cause you to commit sin, and drag your soul down into hell.

If men would read the sermon of our Lord and Saviour Jesus Christ, that he preached upon the mountain to his apostles, and understand it, they would all believe in him. It is the greatest sermon that has ever been preached since the world was created, and the greatest that ever will be preached while the world stands ; and there is enough in that sermon to save the whole world, but they all must seek to know Jesus Christ and believe in him, and receive the love of the Holy Ghost in their hearts, so that their eyes may be open to see and know the great power of God and his love, or they will be damned forever more and never see God.

ETERNITY.

ETERNITY means existence without beginning or without ending, with no time to reckon, nor never can time be reckoned, for it is a reply to God himself, who is an existing spirit, without beginning or ending; and the existence in God, who is the life of all things, has applied to every being that he has created in his own image,— eternal existence, spirit without ending. Whether the spirit exists in heaven with God and his angels, or whether the spirit exists in hell with the devil and his angels, it will exist throughout all eternity, that has no end in the heavenly world, or in hell, the world of darkness,— in the space that has no end, no sides, no bottom, no top,— where millions of worlds have been made by the great Creator and put in existence,— that we will see and go from world to world when we leave this world and be with God in his glory.

THIS IS ONE OF MY PRAYERS THAT I
OFTEN PRAY TO MY GOD WHEN I
AM ALONE IN MY ROOM.

My Father who art in heaven, I know that thou hast made and created all things, and I come to thee because I know that thou art my creator; I know that I am not a self-made being. I come to thee, who has created me and put me in existence for thine own glory; and, O Father, I know that I belong to thee, because thou hast created me in thine own image, and I know that there is no other God but thee. So, Father, I belong to thee, and it is right for me to love and fear thee and serve thee with all my heart, for I know that I can get nothing except it comes from thee, for my health and strength and all my living must come from thee. O Father, my life is in thy hands; if I have committed any sin, forgive me in the name of Jesus Christ, and fill my heart and soul with the love of the Holy Spirit, for I am weak and sinful and do not deserve thy grace. But, O Father, when I think of Jesus Christ, thy Son, who suffered and died upon the cross, that by his blood my sins are forgiven, and

my soul is made whiter than snow, it makes my soul rejoice day and night in thy love. O Father, I come to thee, and fall before thy mercy seat. Fill my heart and soul with the love of the Holy Spirit, and keep me from all temptation, harm, and danger, and guide me through my life so that my heart and soul will be united in thy love forever. O Father, protect thy people and let not the wicked persecute them. O Father, I pray to thee that I may soon see the coming of Jesus Christ, thy Son, upon earth, to take charge of thy people and destroy the wickedness of the world. O Father, I know that it is thy will for me to give to all men justice, as thou wilt give to me justice. O Father, give unto me wisdom and knowledge, that I may know thy will and power; that I may teach some one else. O Father, bless and keep me in thy love till thou callest me home to rest. In the name of Jesus Christ I ask this blessing. AMEN.

EXPLAINING THE PARABLE OF THE RICH MAN AND LAZARUS.

THERE was a rich man; he was blest with plenty of this world's goods; he had plenty to live on in this world, but he was not rich with the love of God and his grace in his heart to receive the everlasting life in the heavenly world. He was rich, but Lazarus was a poor beggar; he had nothing to live on, to keep him alive in this world; he was laid at the rich man's gate, full of sores. We know not who laid him there. He desired to be fed with the crumbs that fell from the table, but the poor beggar failed to get a crumb which fell from the rich man's table, and, as he lay at the rich man's gate helpless, and had nothing to eat and no one to help him, the dogs came and licked his sores. Even the dogs seemed to have more mercy upon the beggar by coming and licking his sores than the rich man with all his wealth. But "it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in

his bosom . . . he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house, for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, nay, father Abraham: but if one went unto them from the dead, they will repent. And Abraham said unto him, If they hear not Moses and the prophets, neither will they be persuaded," though one arose from the dead. There are great multitudes of people that will not believe that there are flames of fire in hell; Christians as well as sinners will not believe it; so, if there are no flames of fire in hell, what did Jesus Christ mean when he said, "In hell the rich man lifted up his eyes, being in

torment, and seeth Abraham afar off, and Lazarus in his bosom, he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip his finger in water, and cool my tongue; for I am tormented in this flame."

Now, what did the rich man want Lazarus to dip his finger in water to cool his tongue for, if there was not a great heat from the flames of fire upon him? Yes, all the world say that it is nothing but a parable; yes, it is a parable, but it is a parable that Jesus Christ held up to all the wicked world for an example, and wants all the sinners to learn of it and understand that there are flames of fire in hell, where all sinners must be punished if they do not repent of their sins; for God has warned all to turn away from it and follow him, the strait way that leadeth into life everlasting. Jesus Christ taught his apostles many parables; he wanted them to learn of the parable of the rich man in hell and Lazarus in Abraham's bosom, which teaches us that the cause of the rich man being in the flames in hell is because he was a wicked man, and this parable is to teach us that if we live the wicked life that he lived we will be cast into hell in the flames, as he was.

God is warning the sinners day and night. He is

preaching to them by the great storms, lightning, and thunder passing over the earth, with destruction on land and sea, warning them of their time being near at hand; he is warning them by sending death to take one here and there, as he is warning them by the parable of the rich man and Lazarus,—the rich man in hell, and Lazarus in Abraham's bosom. Now, you must go to your final home, as the rich man and Lazarus went to their final homes. And there are two roads for you to choose,—either of those two roads. One is a broad road, and the other is a straight and narrow road. You do not know which of these roads is the safest for you to go, and there comes a man who is a friend to you, who knows the best and safest road for you to take. He tells you that the broad road is the way to destruction, and a distance from here is a gulf across the bad road, and a bad bridge across the gulf, which you must go over, and if you start to go over the bad bridge it will fall, and you will be lost. Then you will say to him, "I am glad you have warned me of the danger of this bad road, for I would have taken it to go home; but now I will take the strait and narrow road, which will lead me to my happy home."

Now, Jesus has warned you and me of the broad road that leadeth to hell, by the parable of the rich

man in hell, and Lazarus in Abraham's bosom. Christ did not come to call the righteous, he came to call sinners to repentance, and to tell them the right way to live. Jesus was earnest in teaching them ; he never seemed to have a smile upon his face. It seems as if there was silence in his heart as he taught the great multitudes that followed him everywhere. He was always ready to teach them eternal life if they would listen to him. They came from everywhere to hear him speak, for no man ever spoke as he spoke to them, that they might know who he was. He taught to them the plain gospel ; he spoke to them by parables. It seems as if every word that he spoke while he was upon the earth he meant to teach the everlasting life to all ; and we must do the same.

Oh, come to Christ, all ye sinners, rich and poor, who hath the great power that will wash and cleanse you in his blood by the Holy Ghost. It is God who applies the power that cleanses and purifies your soul from all filthiness, and makes it white as snow. Then you can go on your journey to the heavenly world, washed and cleansed whiter than snow. Yes, he cleanses all his people and prepares them for his kingdom, where they will receive their crown of life. Oh, think of the parable of the rich man in hell and Lazarus carried by the angels to Abraham's bosom.

Jesus Christ has warned all sinners of this parable. Which will you choose for your rest, O sinners? If the grace of God is not in your heart to carry you through, and you should ever get to the golden gates of the great City of God, you cannot enter in and must die in your sins and go to hell, where the rich man went; but, if you believe in Jesus Christ, who died for you and rose from the dead, you can be saved by his blood and overcome your sins, and he will cleanse you from all your filthiness, and he will set you free from every sin that holds you in captivity. Jesus gives his grace freely; trust him to cleanse you and the work will surely be done; trust to him who hung upon the tree to redeem his people and you are delivered; trust him to sanctify you wholly by his spirit and he will purify you till every spot and blemish is gone. It is his work to save his people from their sins; believe in him and you shall triumph in his salvation.

O sinners, just as long as you let your affections be captured by theatre and opera and dance halls, and all other evils sports of the world, you cannot be cleansed and be saved by the blood of Christ, for all these evil sports will not lead you to Christ but they will lead you down the broad road in the world of darkness in hell where the rich man lifted up his eyes in the flames, and saw Abraham afar off and Lazarus

in his bosom. And if there are any that profess to be Christians, belong to churches, who go to theatres, opera houses, and dance halls, and to all these evil sports of the world, they do not belong to Christ and they have no interest in him, for the Holy Spirit and the spirit of the devil cannot dwell in one heart together; for the Holy Spirit teaches me that these are sports of the world and they are wicked ; and if professed Christians have been born of the Spirit, the Spirit will teach them that these are wicked sports. If Jesus Christ had taught his apostles and all Christians to go to all worldly sports, it would not be wicked to go; but he did not teach one of them to go to any sport of the world, for they are wicked sports and will lead you down to hell; neither did he go to any of these places of amusement himself. If the professed Christians, who say that they have been converted and are now partakers of the divine love of the Holy Spirit, continue going to the theatre and opera house and the dance halls, and to all the sports of the world which are the pleasures of the world, then what will the sinners say to the Christian people. They will say, " We are just as good as you Christians are. When we go to the theatre and the opera houses we see many of you there who profess to be Christians, and when we go to the dance halls we see you there;

we see you professed Christians going and enjoying all the evil sports of the world, just as well as we enjoy them, everywhere we go. We are just as good as you Christians are."

Now, my brothers and sisters who go to these wicked places, you are setting a bad example, for, you lead sinners from Christ. Now, you cannot lead sinners to Christ if you are going to all these wicked places of sports after you are converted. To lead sinners to Christ, you must be separated from the world, and all its evil sports, for they belong to the world and not to heaven; you must give to all men justice, and seek to know the wisdom of God and his will, and be born of the Spirit; then the love of God will shed abroad in your hearts, and you will be saved; but if you have not been born of the Spirit, you do not know God and his love, and you have no part in him, and you must die and be cast into everlasting fire, prepared for the devil and his angels, where the rich man lifted up his eyes in the flames of fire. Even if you can repeat, verse after verse, all through the Bible, and have not been born of the Spirit, it does not make you a Christian, and will not do you any good. If you are a Christian, you have been born of the Spirit, you have died with Christ upon the cross; that is, you are now dead to the pleasures

of the world, you do not desire them any longer, because you have been baptized in Jesus Christ, and are now buried with him by baptism in his death, and have turned your back upon the world, with all its pleasures, and are now walking in the new life,—Christ in you, and you in him, grafted together, waiting and looking for his coming.

SERMON.

Arise therefore, and be doing, and the Lord be with thee. — 1 CHRON. xxii. 16.

THESE words were spoken to Solomon by his father David, to build the temple. It had been in the heart of David to perform this work, but there was some reason why he was not allowed to do it. He was promised a son who would be given wisdom to build the house of the Lord. With this divine promise David was well pleased, and before his death he made great preparations for the work which Solomon was to perform; then he called Solomon his son and charged him to build the temple for the God of Israel, which was important. He gave him instructions respecting the duty he had to perform. “Arise therefore, and be doing, and the Lord be with thee.” In these words Solomon was urged to exert himself in an important service for the Lord God of Israel. He then began the great, important work of building the temple.

There are still important objects to be accomplished for God by man, and we must do it. The gospel must be preached among all nations. To

his first disciples the Saviour said, as it is written in the gospel of Matthew, " Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo I am with you alway, even unto the end of the world." And as it is written in the gospel of Mark, " Go ye into all the world, and preach the gospel to every creature." They were obedient to these divine commands, and started out to preach the gospel everywhere, and the gospel is still being preached to-day in all the world. John declares, by the spirit of prophecy, that he saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, to every nation, kindred, and tongue. By these prophetic declarations we are bound to believe that the everlasting gospel of the Lord Jesus Christ must be preached in all its purity with power among all nations, and every false religion must be destroyed from the face of the earth, which belongs to the devil. In the Scripture Satan is called the god of this world. He has deceived the people and they have turned from the knowledge and service of the living and true God. They have believed and performed the services that have been pleasing to the father of lies.

At the present day, error and delusion on religious subjects seem to be spreading over the earth. At least two thirds of the millions of people who now exist on the earth are involved in the total darkness of heathenish delusion and wickedness, and they are bitter enemies to the true Christians. So, “Arise therefore, and be doing, and the Lord be with thee.” Even in the parts of the world in which the gospel is known the greatest part of the people are ignorant of the saving power. They choose to remain under the influence of the evil spirit of delusions; but God has declared that he will destroy the face of the covering cast over all the wicked people, and the veil that is spread over all nations. Then the devil will be bound, and his influence be destroyed for a thousand years; during this period all fatal errors and delusions on religious subjects will cease. Then God will destroy from the face of the earth every false religion; then the whole world will turn unto the true God.

The accomplishment of this important object is evident from numerous declarations in the holy Scriptures. By the psalmist it is written, “All the world shall remember and turn to the Lord and all the kindreds of the nations shall worship before thee.” By Isaiah it is written, “And it shall come to pass in the

last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it." By Daniel it is written, "The kingdom and dominion, and the greatest of the kingdom under the whole heaven, shall be given to the saints of the most high, whose kingdom is an everlasting kingdom." By John we are informed that when the seventh angel sounded there were great voices in heaven, saying "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

It is evident that all nations are to be brought to Christ to be blest with his salvation. The prevalence of the gospel in its saving influence throughout the world, and the conversion of all nations to the service and favor of God, constitute the most important object that can be accomplished before the judgment of the great day. But the gospel shall be preached among all nations ; the Scripture must be fulfilled.

We are indebted for information respecting these objects, and to the Scriptures we ought to look and understand the charge of David to Solomon. He said, "Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee. Only the Lord give thee wisdom and

understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God. Then shalt thou prosper, if thou takest heed to fulfill the statutes and judgments which the Lord charged Moses with concerning Israel." David charged Solomon to follow the instructions which God had given concerning Israel in his exertions for building the temple, and it is only in view of divine truth that anything can be done with wisdom, faith, and safety towards those objects that are to be accomplished for the name of the Lord among the nations of the earth. They who would make proper exertions for these objects should study the volume of divine instruction, and in their exertions they should bear in mind the doctrines and duties, the designs and predictions, the promises and threatenings, the rewards and punishment which God has revealed and taught in the Scriptures. Such exertions as agree with the instructions which God has given in the Scriptures will be made with wisdom and safety and success. Exertions are to be made for the accomplishment of these objects in the exercise of holy and ardent affections.

With such affections, the importance and excellence of these objects will be seen and felt. Their accomplishment will be desired, and exertions for their accomplishment will be constant and vigorous. But

without believing who will ever arise above his own selfish interests? Who will ever deny himself, and give his heart and his influence and his property to advance the glory of his Creator and to promote the happiness of his fellow creatures? Without holy and ardent affections no person will follow the example of prophets and apostles and martyrs, and of the Lord Jesus Christ, in labor and prayers and sufferings for the kingdom of God. When David had given his charge to Solomon, he commanded all the princes of Israel to help his son, saying, "Now set your heart and your soul to seek the Lord your God; arise therefore, and build ye the sanctuary of the Lord God." Respecting his own conduct, David said unto all the congregation of Israel, "Now I have prepared with all my might for the house of my God. . . . I have set my affection unto the house of my God." And he said again, "Who is willing now to consecrate his service this day unto the Lord?" Then many who love to serve God brought their treasures to build the house of the Lord, and offered with a willing heart to the Lord.

Such holy, ardent affections as glowed in the heart of David and in the hearts of his people must exist in every person who makes proper exertions for the glory of God and for the enlargement of his kingdom

by bringing souls into his kingdom. These objects demand and deserve the most ardent affections and the most vigorous exertions of every human being. No exertions which do not arise from holy and ardent affections are worthy of the objects which are yet to be accomplished on the earth for the glory of God. There is no reason for any degree of fear or distrust respecting these objects. They are of unbounded excellence and of eternal importance; their perfect accomplishment is secured by the truth, grace, and power of God. Every proper exertion for their accomplishment will be crowned with great success as infinite wisdom and goodness can desire. They therefore who are engaged to promote these objects have abundant reason for firm and joyful confidence, and such confidence must be maintained in order to make proper exertions.

There are many difficulties, many enemies, and many dangers, which are in themselves suited to produce discouragement and despondence. None will be constant and vigorous in their exertions unless they have such faith as sees light in the midst of darkness, gains strength in weakness, and rejoices in God in charge. Respecting the temple, David said to Solomon, "Be strong, and of good courage; dread not, nor be dismayed." Throughout the Scriptures, the ser-

vants of God are required to be confident and courageous in their work and exertions for the advancement of his kingdom, and without confidence and courage who will make proper exertions to destroy the kingdom of Satan, who has so long been loved and served and worshipped by the nations as god of the world? Without faith and confidence in God, no one will rise and exert himself against the millions and millions of stupid and stubborn transgressors who open their mouths against the heavens and defy the vengeance of the Almighty. Besides, legions of apostate angels are engaged with restless malice and subtlety to oppose and injure and defeat the faithful servants of God. Surely, then, no proper exertions will ever be made to turn this sinful and wretched world to the service of the only living and true God without a spirit of firm and joyful confidence.

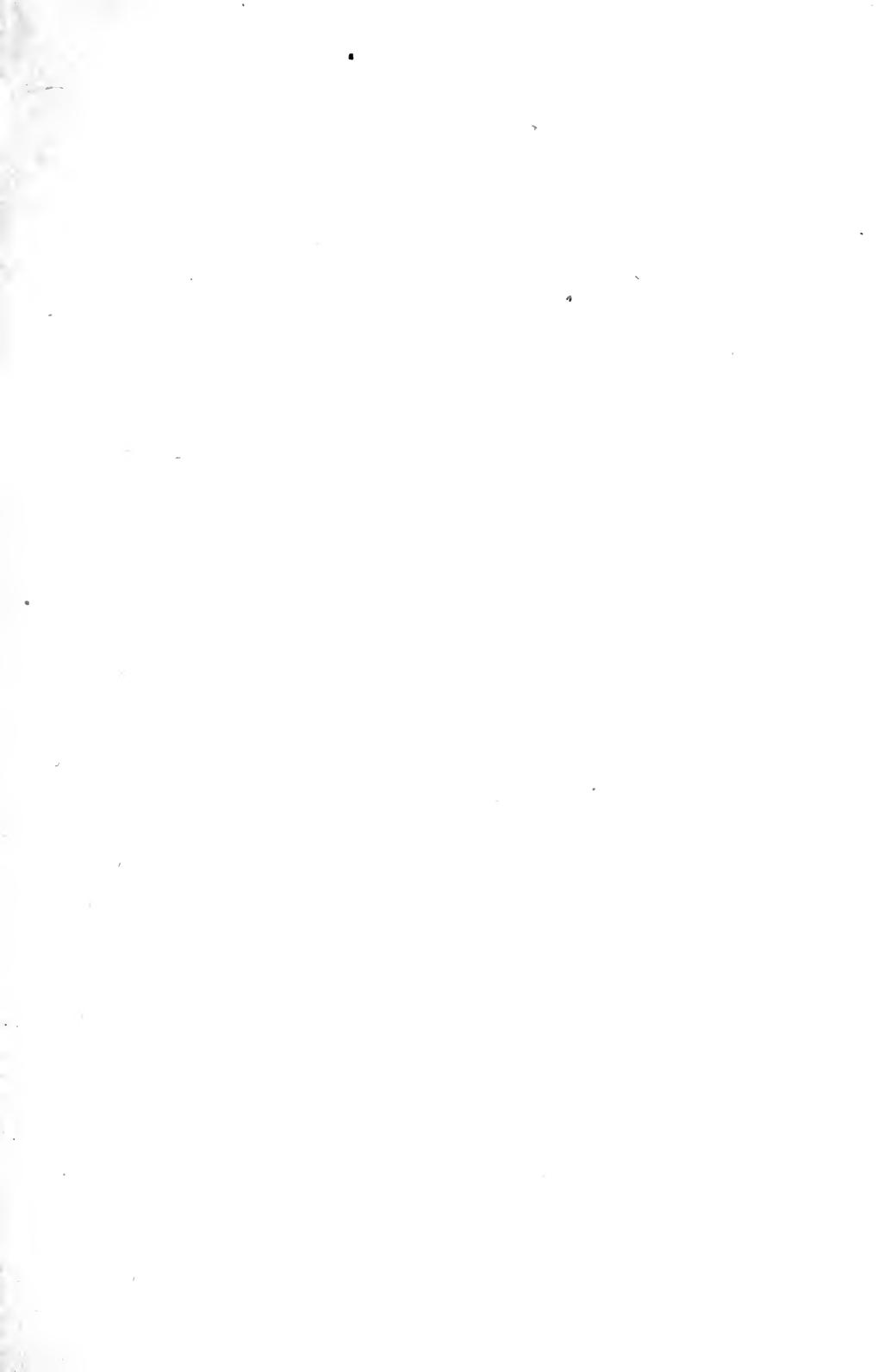
Respecting this great and mighty object, having shown how exertions ought to be made for the accomplishment of the objects under consideration, it is to show why every person should exert himself for their accomplishment. Why should you, my hearers, have any regard to yourselves, either in respect to your temporal or your eternal interests? Why should you have any regard to your fellow men, either in respect to their temporal or eternal interests? Why

should you have any regard to your Creator, who is a being of eternal and unbounded perfection and blessedness? The very reason which should induce you to have a proper respect for your Creator, your fellow men, and yourselves will show you why every person ought to exert himself for the objects which are to be accomplished for the glory of God among the nations of the earth. In order to secure to himself the favor of his holy Creator, David said to Solomon, "Arise and be doing, and the Lord be with thee." Yes, the Lord will be with all who exert themselves to work for his kingdom and glory on the earth. He will instruct and strengthen and comfort their hearts through all the changes and trials of this life. He will be their hope and joy in death. He will be their God, and reward all his saints, in the final judgment, with everlasting life. He will be the glory of their souls in the kingdom of heaven.

If any person will secure the favor of God, let him make exertions for the enlargement of His kingdom on earth; for without making such exertions no person can enjoy the love of God in this life or at death, in the final judgment or in eternity. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, against the mighty."

So the curse of God rests upon every person who does not come to the help of the Lord against his numerous and powerful enemies. God says to the Church, "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Will God destroy every nation that does not help his cause on the earth, and can you suppose that any individual of the same character can escape destruction? Is any person disposed to say to the Lord, "Jesus Christ has said, 'Whosoever believeth in him shall be saved'?" It is written, "What doth it profit though a man say he hath faith, and have not works? can faith save him?" "Wilt thou know, O vain man, that faith without works is dead?" No person has any reason to think he has true faith in Christ, or that he shall be saved, any farther than he is engaged to promote His cause on earth.

Every person, then, who will have God with him and not against him must forever go forward in the work of God. He must rise and be doing His holy will. And it is certainly the will of God that his gospel should be published among all nations, and the earth be filled with his glory.



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